

MAHĀPRATISARĀ-MAHĀVIDYĀRĀJÑĪ
THE GREAT AMULET, GREAT QUEEN OF SPELLS

Introduction, Critical Editions
and Annotated Translation

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CHAPTER 1

PREVIOUS RESEARCH

Although the *Mahāpratisarā-Mahāvidyārājñī* (MPMVR) has been an influential scripture in Mahāyāna-Vajrayāna Buddhism, research on it in the South Asian context has been limited.

General introductions, which deal with this scripture are MITRA 1882: 168–169, IWAMOTO 1938: 1–7, SKILLING 1992: 139–140 and LEWIS 2000: 127–140.¹

As far as works on the different manuscript traditions are concerned, a transcription of the five fragmentary Gilgit mss. was done folio by folio in SCHLIEKER 1984, in an unpublished Magister thesis. An edition based on two *Pañcarakṣā* mss. was published in IWAMOTO 1938 and another one using texts of various Vajrācāryas appeared in ŚĀKYA 2004: 1–35.²

As for modern translations, the narrative section was translated from a Newari version into English in LEWIS 2000.³

The iconography of the goddess Mahāpratisarā—a subject not considered in this volume—has been thoroughly studied in the various articles by Gerd MEVISSSEN and rituals related to the *Pañcarakṣā* have been discussed in LEWIS 2000: 153–161.

¹ Cf. also LEWIS 1995.

² Note that both editions lack a critical apparatus.

³ An earlier, slightly different form of this translation appeared in LEWIS 1995. Cf. also THAPA 2010. Note that ŚĀKYA 2004: 1 reports on mostly unpublished modern Newari and Nepali translations of the complete *Pañcarakṣā* by different Vajrācāryas.

CHAPTER 2

SOURCES

2.1 SANSKRIT

The earliest independent Sanskrit witnesses of the MPMVR are five fragmentary birch bark mss. from Gilgit¹ most probably from the first half of the seventh century.² Four fragmentary *Mahāpratisarā*-mss. come from Eastern Turkestan from the second half of the first millennium.³ More than twenty printed or painted amulets⁴ usually with the first *dhāraṇī* and the four mantras were found in Central and Eastern Asia from the eighth to the tenth centuries.⁵ An illustrated copper-plate engraved with the begin-

¹ While four of these fragments (GBMFE 1080–1165) most likely contain parts of the MPMVR, the fifth one (GBMFE 3328–3335) does not seem to be the MPMVR itself. Approximating the length of this ms. on the basis of its folio numbers, it seems that this ms. contains a shorter auxiliary scripture of the MPMVR, perhaps a *Mahāpratisarā-dhāraṇī*.

² The donor of one of these mss. (GBMFE 3328–3335) appears to have been the queen of a Paṭola Śāhi ruler who reigned in the first half of the seventh century (VON HINÜBER 2004: 88–90). Palaeography suggests that the other four mss. are also likely to originate from the same period.

³ These fragments are kept in the N. F. Petrovsky Collection of the St. Petersburg Branch of the Institute of Oriental Studies of the Russian Academy of Sciences catalogued as SI P/40, 41f, 41b and 42. VOROBYOVA-DESYATOVSKAYA 2006: 69 enumerates these mss, however, their length, exact contents etc. are not specified. I have not been able to access these fragments or to find out more information about them.

⁴ For details see DRÈGE 1999–2000, COPP 2008b, TSIANG 2010 and COPP (forthcoming). Most of these paper or silk talismans are written in Siddham script but a few have only Chinese characters (see figs. 54, 55 and 56 in DRÈGE 1999, figs. 5 and 8 in DRÈGE 1999–2000, furthermore fig. 16 in TSIANG 2010. Cf. also COPP (forthcoming)).

⁵ No transcripts of the Sanskrit parts of these objects are known to me. While no ancient *Mahāpratisarā*-amulets appear to survive in South Asia, it is remarkable that such talismans are still prepared in the Kathmandu Valley as the author has witnessed. As

ning of the first *dhāraṇī* survives from Java from ca. the ninth century.⁶ Four pieces of bricks inscribed with the two *dhāraṇīs* and four mantras come from Yunnan dated to the period between the ninth and eleventh centuries.⁷ A golden amulet with two mantras was unearthed in the Philippines from the tenth or eleventh century.⁸ The rest of the Sanskrit witnesses are to be found almost exclusively⁹ in a great number of *Pañcarakṣā* mss. which come partly from Eastern India from the eleventh to the thirteenth centuries and partly from Nepal from the ninth¹⁰ to the twentieth centuries.¹¹

for other parts of Asia, I am aware of a Japanese hand-painted Mahāpratisarā-amulet from the seventeenth or eighteenth century kept at the Ferenc Hopp Museum of Eastern Asiatic Arts, Budapest (FERENCZY 1987: 41, CSEH 1996: 54–56) and two *rakṣācakras* from Tibet (TANAKA 1990: 262–264). LOKESH CHANDRA 1964: 306 also reports on a *rakṣācakra* of Mahāpratisarā from the Mdzod dge sgar gsar monastery in Amdo.

⁶ This inscription with the illustration of a female figure with a small child was first published in STUTTERHEIM 1924, however, he was unable to identify the text and related the plate to the Hindu goddess, Devī. The topic was revisited in LOKESH CHANDRA 1977 where he pointed out that the text in question is Buddhist and proposed that the figure depicted is Hārītī. A new study of this copper-plate (based now on a correct textual identification and proposing that the female figure is a mother with a newborn son) is going to be published in CRUIJSEN, GRIFFITHS & KLOKKE (forthcoming) along with two other objects (a ninth- or tenth-century statuette from Java (cf. GRIFFITHS 2011b) and a golden-silver amulet-plaque from Sumatra probably from the same period (cf. GRIFFITHS 2011a)) inscribed with mantras of the MPMVR.

⁷ For transcripts see LIEBENTHAL 1947: 25–29. These bricks, inscribed with Hsi-t'an (Siddham) script, are said to originate from the I-t'a Ssu temple, Tali, where they were placed inside the walls presumably as protective relics.

⁸ ORLINA (forthcoming). This amulet originates from the era of the Indianised Kingdom of Butuan and appears to have been used in a funerary rite.

⁹ There exist a few later independent mss. of the MPMVR as well. See, for example, TSUKAMOTO et al. 1989: 82–84.

¹⁰ A fragmentary ms. catalogued as *Ārya-Mahāmāyūrī-Vidyārājñī* under NGMPP A 936/14 appears to date from the ninth century and is the earliest surviving *Pañcarakṣā* ms. Note that a *Pañcarakṣā* ms. dated 899 CE is listed in WRIGHT 1877: 324. The author includes this ms. among those procured by him in Nepal for the University Library of Cambridge but still unnumbered. This ms. is not included in BENDALL 1883 and I have not been able to trace its whereabouts.

¹¹ The majority of these mss. are listed in TSUKAMOTO et al. 1989: 62–64, the NGMPP CD-ROM catalogue and MEVISSSEN 1989: 366–372.

2.2 CHINESE

The MPMVR is available in Chinese in a shorter form translated by Baosiwei (Ratnacinta or Mañicintana¹² ?-721) in 693¹³ catalogued under T 1154 as *Foshuo suiqiu jide dazizai tuoluoni shenzhou jing*.¹⁴ CHEN 2007: 272 notes that “... the earliest extant copy from the first half of the eighth century may also be one of the earliest specimens of woodblock printing ... but the text also survives in manuscript form from Dunhuang.” There is a longer and probably more popular version translated by Bukong (Amoghavajra: 705–774) catalogued under T 1153 as *Pubian guangming qingjing chicheng ruyibao yinxin wunengsheng damingwang dasuiqiu tuoluoni jing*.¹⁵ It is likely that there existed a third translation as well by Vajrabodhi (Jin’gangzhi 671?–741), however, it seems to have been lost.¹⁶ The Chinese Canon also lists a text titled *Fo sin king* by Bodhiruci (?–727) under T 920 which appears to be an auxiliary text of the MPMVR.

2.3 TIBETAN

The Tibetan translation, *’phags pa rig sngags kyi rgyal mo so sor ’brang ba chen mo*, by Jinamitra, Dānaśīla and Ye shes sde dates from around 800 and the MPMVR is listed under no. 331 in the *Lhan kar ma* catalogue compiled around the same time.¹⁷ Revised by Gzhon nu dpal (1392–1481) the translation is included in various Kangyurs.¹⁸ There are three early Tibetan mss. as well from Dunhuang from ca. the tenth century.¹⁹

¹² Cf. FORTE 1984.

¹³ The second year of Ch’ang Shou, T’ang dynasty, in T’ien-kung Monastery, Tung-tu (LANCASTER 1979: 156 after T 2154–566c:27).

¹⁴ For synopses and translations see TSIANG 2010: 240–244 and COPP (forthcoming).

¹⁵ These two texts are listed as K 454 and K 1349 in the Korean Buddhist Canon. See LANCASTER 1979: 156 and 440.

¹⁶ Cf. CHOU 1945: 282: “Vajrabodhi also noticed that some passages and sentences were lacking in the old translation of the text of the [Mahā]pratisarā[dhāraṇī] and completed it by adding [the missing part].” COPP (forthcoming) refers to a Chinese text glossing two terms in Vajrabodhi’s work.

¹⁷ See LALOU 1953 and HERRMANN-PFANDT 2008. The ninth-century *’Phang thang ma* catalogue lists the MPMVR under no. 318. See HALKIAS 2004.

¹⁸ E.g. Peking 179, Derge 561, Narthang 494, Stog 520, Phug brag 363=622, Cone 184, Lhasa 518, Urga 562.

¹⁹ These mss, acquired by Sir Aurel Stein, are kept at the British Library, London catalogued as IOL TIB J 388/1, 397/2 and 398/1. See DALTON & VAN SCHAIK 2006.

2.4 UIGURIAN

There exists an Uigurian fragment containing a short section of the first *dhāraṇī*.²⁰ AALTO 1954: 28 writes “[t]hat there also has been an Uigurian version of the *Pañcarakṣā* is proved by the statement in the colophon of the oldest Mongolian version, that the translators into Mongolian used the Uigurian version also.” He also refers to an Uigurian fragment of what appears to him as a *Pañcarakṣā* commentary which probably includes a reference to the *Mahāpratisarā* in a *dhāraṇī*.²¹

2.5 MONGOLIAN

The MPMVR is one of the first Buddhist scriptures translated into Mongolian along with the other *Pañcarakṣā* texts in the fourteenth century. The translation, titled *Qutuγ-tu öber-e öber-e daγaγči yeke uqaγan-u tarnis-un qatun*, was probably done by Chos kyi ’Od zer during the reign of Külüg Khan (1308–1311).²²

2.6 CITATIONS AND COMMENTARIES

The MPMVR does not seem to be a widely cited scripture, at least in those Sanskrit sources available to me.²³ As far as commentaries are concerned, no such work appears to survive in Sanskrit, Chinese or Tibetan.²⁴

²⁰ ZIEME 2005: 160–161. This paper fragment is kept in Berlin and originates from Sängim.

²¹ AALTO 1954: 28–29.

²² AALTO 1954: 34. See also BETHLENFALVY 2005.

²³ The only proper citation from the MPMVR I have been able to find is the line, *bhikṣuṃ vajradharaṃ kuryād duṣṭatarjanatatparam*, which appears in the *Ācāryakriyāsamuccaya* and the *Vimalaprabhā*. See the apparatus in the edition for details. See also SZÁNTÓ 2010.

²⁴ The only Sanskrit ms. I have been able to find listed with a *pañjikā* is *Pañcarakṣā* A 993/2 in the NGMPP catalogue, however, having checked this ms, it turned out to be one without a commentary. AALTO 1954: 16 writes that “[t]he *Mahāpratisarā* does not seem to be commented upon in a *ṭīkā*.” While I have not been able to find a commentary on the MPMVR in the Tibetan catalogues, the Chinese canon lists the *Daizuiḡudaranikanchū* by the eleventh-century Japanese monk, Myōkaku under T 2242 which contains glosses on Bukong’s translation. As mentioned earlier, AALTO 1954: 28–29 identifies an Uigurian fragment as a *Pañcarakṣā* commentary.

2.7 AUXILIARY TEXTS

There are several texts closely related to the MPMVR that have the appearance of auxiliary works. Some of these are still extant in the original language. The *Ārya-mahāpratisarā-vidyārājñī-dhāraṇī*²⁵ consists of the first *dhāraṇī* and the mantras with a concise metric part summarising the narratives and listing the advantages of this protection. The *Ārya-pratisarā-kalpa-dhāraṇī*²⁶ is composed of the second *dhāraṇī*. The *Mahāpratisarādi-pañcarakṣā-devī-stotrāṇī*²⁷ includes five short couplets on Mahāpratisarā. The *Śrī-mahāpratisarā-stotram*²⁸ is the same as the metric part of the *Ārya-mahāpratisarā-vidyārājñī-dhāraṇī*. The *Mahāpratisarā-vidyā-vidhi* is a ritual manual giving instructions how to prepare a *rakṣācakra* of this tradition.²⁹ Other Sanskrit texts, available only in manuscripts which I have not been able to consult, include: a *Pratisarā-kalpa*,³⁰ a *Pratisarā-stuti*, a *Pratisarā-stotra*, a *Mahāpratisarā-stotra*, a *Pratisarā-mahāvidyārājñī-rakṣā-vidhāna-tantra*, a *Mahāpratisarā-kalpa*, a *Mahāpratisarā-śāntikriyā*,³¹ a *Mahāpratisarāyāḥ sādhana*,³² a *Mahāpratisarā-mahāvidyārājñī-kavaca*, a *Mahāpratisarā-mahāvidyārāja-hṛdaya* and a *Pratisarā-hṛdaya-dhāraṇī*.³³ There are further texts extant in Tibetan.³⁴

²⁵ ŚĀŚANĪ 1999.

²⁶ ŚĀŚANĪ 1999.

²⁷ *Dhīḥ* 1989: 1–3.

²⁸ *Dhīḥ* 1991: 3–6.

²⁹ See HIDAS 2010.

³⁰ NEGI 1990: 84.

³¹ NEGI 1997: 72, 86, 122, 128, 168.

³² Such *sādhana*-texts appeared only after the personification of the MPMVR teaching rituals connected with Mahāpratisarā as a deity.

³³ TSUKAMOTO et al. 1989: 84.

³⁴ Note that there exists an *Ārya-bahuputra-pratisara-nāma-dhāraṇī*, listed e.g. as P 215=601, D 615=976 and nos. 422 and 390 in the *Lhan kar ma* and *Phang thang ma* catalogues respectively. This text does not seem to be related to the MPMVR: it grants protection primarily against legal matters coming from the king's side and prescribes the use of an amulet-thread (*pratisara*) for this purpose.

an *Ārya-mahāpratisarā-vidyā-cakra-nibandhana*,³⁵ a *Pratisarā-rakṣā-cakra-lekhopāya*,³⁶ a *Pratisarā-cakra-lekhana-vidhi*,³⁷ a *Mahāpratisarā-rakṣā*,³⁸ two *Pratisarā-sādhana*s³⁹ and four *Mahāpratisarā-sādhana*s.⁴⁰

³⁵ E.g. P 3938, D 3117.

³⁶ E.g. P 3939, D 3118.

³⁷ E.g. P 3948, D 3127.

³⁸ E.g. P 3945, D 3124.

³⁹ E.g. P 3940, 4407, D 3119, 3585.

⁴⁰ E.g. P 4074, 4197, 4405, 4406, D 3251, 3376, 3583, 3584.

CHAPTER 3

STRUCTURE

In its form preserved in the majority of the surviving mss. the MPMVR consists of two parts, the *Mahāpratisarā-mahāvidyārājñī-kalpa*, The Ritual Instruction of the Great Amulet, Great Queen of Spells,¹ and the *Mahāpratisarā-mahāvidyārājñī-vidyādharaṣṣāvidhānakalpa*,² The Ritual Instruction of the Performance of Protection by the Spell-master of the Great Amulet, Great Queen of Spells.³ These contain two *dhāraṇīs*,⁴ four mantras, nine narratives,⁵ the description of an amulet-making and a healing ritual, and also general sections about the various benefits (*anuśaṃsāḥ*) of this protection often in the style of self-promotion. Both parts are written in alternate prose and verse with the majority of the metric sections in Anuṣṭubh.

¹ Note that in the colophons this title is often given with genitive constructions instead of a single compound. As mentioned in ‘Contexts’, the title shows variations regarding its gender, with a masculine form, *Mahāpratisara-mahāvidyārāja-kalpa*, The Ritual Instruction of the Great Amulet, Great King of Spells, probably being used earlier.

² Note that in the colophons this title is often given with genitive constructions instead of a single compound.

³ Vidyādhara refers to a Buddhist practitioner of magic in the Mantranaya, a person who knows and uses spells. See BHSD 488, SKILLING 1992: 114–115 for references to the *Vidyādhara-piṭaka* of various Buddhist schools and GRAFE 2001 for a detailed overview of Vidyādharas in both Buddhism and Brahmanism. Cf. also PRZYLUSKI 1923.

⁴ The *Samanta-jvālā-mālā-viśuddhi-sphurita-cintāmaṇi-mudrā-hṛdayāparājītā-dhāraṇī* and another one in the second *kalpa* given without a name. Note that in an auxiliary scripture of the MPMVR this latter one is called *ārya-pratisarā-kalpa-dhāraṇī* (ŚĀŚANĪ 1999).

⁵ The MPMVR is the richest piece in narratives in the *dhāraṇī*-literature. Six of the nine narratives seem to be original while three of them (the second, third and seventh) occur in earlier Buddhist literature. Three narratives (the first, third and fifth) were recycled in later times. For details see the notes on the translation of these narratives.

Historically there appears to be some change and expansion regarding structure. Firstly, it is likely that the MPMVR originally consisted of one *kalpa* and not two as a few mss.⁶ contain only the first ritual instruction, and the earlier Chinese translation (T 1154) does not include the second *kalpa* either.⁷ It should also be noted that the name of the first *kalpa* was extended with *prathama* (first) in a most probably later textual tradition to distinguish it from the second one.⁸

Secondly, it is possible that there existed an earlier and shorter opening part (*nidāna*) different from the one preserved in the surviving mss. This is suggested by the examination of the actual length and the number of the missing *akṣaras* of those fragmentary Gilgit mss. which have folio numbers, namely mss. G₁ and G₃. Thus it appears that the opening part present in the later mss. is too long to fit in the space available in these two Gilgit mss.⁹ The earlier Chinese translation (T 1154) also implies this change of *nidāna*: here the place of teaching is the Gṛdhrakūṭa near Rājagṛha.

Thirdly, there are a number of expansions which appear to have been made to improve structural completeness. The two most significant of these are the addition of a usual concluding formula at the very end of this scripture¹⁰ and the incorporation of two sentences about the arrival of the Great Brahmā in the assembly to whom the Lord addresses his teaching.¹¹ This latter expansion is most probably a result of the change of *nidāna* since in the later, considerably altered and enlarged opening part Brahmā is not mentioned.¹² It should be noted that the word *mahābrāhmaṇa* seems

⁶ For example ms. H in this edition. Further such mss. include *Pañcarakṣā* ms. No. 67. kept at the Bibliothèque Nationale de France, No. Add. 1656 at the Cambridge University Library and NGMPP A 47/10.

⁷ Note the reference with regard to the Chinese translations in CHOU 1945: 282: “Vajrabodhi also noticed that some passages and sentences were lacking in the old translation of the text of the [Mahā]pratisarā[dhāraṇī] and completed it by adding [the missing part].”

⁸ [43] kalpaḥ] GINTib; prathamah kalpaḥ AO, prathamakalpaḥ BDFJKM, prathamakalpa C, ayaṃ kalpa E, *om.* H, kalpas L.

⁹ The first surviving folio of ms. G₁ is numbered 11 thus this ms. has ca. 2000 *akṣaras* missing from its beginning (one complete folio contains ca. 200 *akṣaras* on average and this is multiplied by ten). The first surviving folio of ms. G₃ is numbered 4 thus this ms. has ca. 1512 *akṣaras* missing from its beginning (one complete folio contains ca. 504 *akṣaras* on average and this is multiplied by three).

¹⁰ This sentence in [52] is omitted by mss. CFGIJKMN and the Tibetan translation.

¹¹ These sentences in [15] are omitted by mss. EGL and the Tibetan translation.

¹² Brahmā Sahāpati is actually listed as a member of the vast assembly in section [6] but not as someone requesting a teaching from the Lord. Note that Brahmā does appear

to have been understood as ‘Great Brahmin’ and not ‘Great Brahmā’¹³ in the later textual history of the MPMVR: the presence of the vocatives *vīpra* and *dvijaśreṣṭha* in sections [42] and [49] respectively probably indicates this.¹⁴

Finally, from among the numerous other structural expansions two should be mentioned: the inclusion of a fifth mantra in the mantra-section¹⁵ and the insertion of *tadyathā* before the first *dhāraṇī* and the four mantras.¹⁶

in the *nidāna* of the earlier Chinese translation (T 1154) as a main character.

¹³ For the peculiar usage of *brāhmaṇa* for Brahmā cf. BHSD 404 and, for example, the line *brāhmaṇo viṣṇurūpo ’ham īśvaro ’haṃ bravīti ca* in 21.20 of the *Brahmayāmala* being currently edited by Dr. Csaba KISS. It should, however, be noted that the word *brahmā* is also used a few times in the MPMVR referring to Brahmā.

¹⁴ Note that the Tibetan translation takes this word as ‘Great Brahmin’, *bram ze chen po*.

¹⁵ This mantra in [35] is omitted by mss. JKMN.

¹⁶ [14] om] EG; tadyathā | om Σ, (...) K and [35] om] A^{ac}BDEGLN; tadyathā | om A^{Pc}CFHIJKMO.

CHAPTER 4

CONTENTS

Obeisance

Opening verses

- [1] Beginning (*nidāna*): the Lord on the Great Vajrameru Mountain.
- [2] Description of the Bodhisattvas in the assembly.
- [3] Enumeration of the Bodhisattvas.
- [4] Description of the Śrāvakas in the assembly.
- [5] Enumeration of the Śrāvakas.
- [6] Enumeration of the Devaputras in the assembly.
- [7] Enumeration of the Asurendras in the assembly.
- [8] Enumeration of the Nāgarājas in the assembly.
- [9] Enumeration of the Kinnararājas, Gandharvarājas, Vidyādhararājas, Garuḍarājas and Yakṣarājas in the assembly.
- [10] Enumeration of various celestial beings in the assembly.
- [11] Description of the Lord teaching religious conduct (*brahmacarya*).
- [12] The Lord emits a net of rays from his forehead and addresses the assembly.
- [13] The Lord begins to expound the *Pratisarā*. Various benefits of this protection. Enumeration of the deities who safeguard its user.
- [14] The *Samanta-jvālā-mālā-viśuddhi-sphurita-cintāmaṇi-mudrā-hṛdayāparājitā-dhāraṇī*.
- [15] Beginning of the narrative section. Prologue to the first narrative.
- [16] First narrative: Gopā is saved from an ordeal during her pregnancy with Rāhulabhadra.
- [17] Epilogue to the first narrative. Prologue to the second narrative.

[18] Second narrative: A merchant's son bitten by Takṣaka, a Nāgarāja, is saved.

[19] Third narrative: King Brahmadatta saves Vārāṇasī from a hostile army.

[20] Enumeration of benefits. Prologue to the fourth narrative.

[21] Fourth narrative: A greedy monk is saved from hell.

[22] Fourth narrative: *Nirukti* of *pratisarā*.

[23] Fourth narrative continues.

[24] Fourth narrative ends.

[25] Epilogue to the fourth narrative. Prologue to the fifth narrative.

[26] Fifth narrative: Merchant Vimalaśaṅkha's ship is saved from sea-monsters and a sea-storm.

[27] Fifth narrative ends.

[28] Epilogue to the fifth narrative. Prologue to the sixth narrative.

[29] Sixth narrative: King Prasāritapāṇi is granted a son.

[30] Sub-narrative: merchant Dharmamati and his poor servant.

[31] Sixth narrative ends.

[32] Epilogue to the sixth narrative. Prologue to the seventh narrative.

[33] Seventh narrative: Śakra overpowers the Asuras in a battle.

[34] Enumeration of benefits.

[35] The four mantra-essences.

[36] Enumeration of benefits.

[37] Eighth narrative: A Tathāgata is saved from an attack by Māras.

[38] Epilogue to the eighth narrative. Prologue to the ninth narrative.

[39] Ninth narrative: A criminal's life is saved during various sorts of executions.

[40] Ninth narrative ends.

[41] Epilogue to the ninth narrative. Prologue to the amulet-making instructions.

[42] Ritual instructions: how to prepare the amulet.

[43] Enumeration of benefits. End of the first *kalpa*.

[44] Beginning of the second *kalpa*. Various benefits of this protection. Enumeration of the deities who safeguard its user.

[45] Prologue to the second *dhāraṇī*.

[46] The second *dhāraṇī*.

[47] Enumeration of benefits.

[48] Enumeration of benefits.

[49] Ritual instructions: how to perform a healing and protecting rite.

[50] Enumeration of benefits.

[51] Enumeration of deities who safeguard the user.

[52] Conclusion.

CHAPTER 5

CONTEXTS

The MPMVR is probably best described as a scripture belonging to the *dhāraṇī*-literature of the Mantranaya¹ as a line in the first *kalpa* clearly suggests that its anonymous composers associated themselves with the Mahāyāna.² Since this text contains various pieces of vajra-terminology as well, it is perhaps not inappropriate to put an expanded Mahāyāna-Vajrayāna label on it. The MPMVR is likely to have been composed in North India,³ may be dated to the sixth century at the latest⁴ and appears

¹ “Though the term *mantrayāna* is often used in preference to *mantranaya* in (academic) discussions of tantric Buddhism, it does not appear in texts until well after the appearance of the term *Vajrayāna*, upon which it is probably modelled. As a result *mantranaya* is the more appropriate term to describe the self-perception of pre-Vajrayāna tantric Buddhism.” (WILLIAMS & TRIBE 2000: 271). As for Tibetan classification, in the *Introduction to the Buddhist Tantric Systems*, the *Pratisarā* and its auxiliary scriptures are listed in the ‘Mother of the Family’ section of the ‘Tathāgata Family’ of the *Kriyā*-tantra class (LESSING and WAYMAN: 113).

² *Mahāyānōdgrahaṇālikhanavācanapaṭhanasvādhyāyanaśravaṇadhāraṇābhīyuktānām parīpālīkeyaṃ mahādhāraṇī* “This great *dhāraṇī* is the protector for those absorbed in comprehending, writing down, reciting, reading, repeating, listening to and memorising the [teachings of the] Mahāyāna.”

³ The names of cities in the text, Kapilavastu, Śūrpāraka, Vārāṇasī, Puṣkalāvātī, Hīṅgumardana, Kuśinagara and Ujjayanī, suggest Northern or perhaps North-Western origins for the MPMVR. In the sixth narrative there are two sentences with the phrases *ihaiva magadhaviṣaye* and *asminn eva magadhaviṣaye*, however, it is not unlikely that mentioning Magadha is simply claiming stronger authority for this scripture.

⁴ Since the earlier Chinese translation of this scripture was made in 693 and it is likely that the Gilgit fragments originate from the first half of the seventh century it is probably safe to place the *terminus ante quem* for the emergence of this text to the late sixth century. It is, however, not unlikely that earlier layers or forms of the MPMVR had already existed in the fifth century.

to have been known as *Mahāpratisara-Mahāvidyārāja*⁵ at that time. The most plausible explanation for the original masculine gender of this protection is that the roots of this tradition go back to Brahmanism, to texts as early as the *Atharva-veda*.⁶ On the basis of dictionaries, *pratisara* means ‘amulet-thread’, ‘protective thread’ or ‘magical formula.’⁷ Since this word in the MPMVR appears to refer to a painted amulet with a *dhāraṇī* and mantras written on it, I translate it as ‘amulet.’⁸ There is little doubt that the brahmanical concept of *pratisara* predates the Buddhist one and it seems evident that this term made its way from Brahmanism into Buddhism. It is not known exactly when the Buddhists started to integrate this protective tradition into their practice,⁹ but it seems that various amulet-cults

⁵ Note that the ending of this title is mostly *-vidyārāja* in the Gilgit mss.

⁶ AV 2.11.2, 4.40.1–8, 8.5.1,4,5,6. See primarily GONDA 1937, but also IWAMOTO 1938: 1–7, SEN 1965: 68, 70 and DASGUPTA 1996. For *pratisara* in *Atharvavedapariśiṣṭa* 4.3.1–4.5.16 and 6.1.1–6.2.8 see SANDERSON 2004: 250. Further places of early occurrence include *Śatapatha-brāhmaṇa* 5.2.4.20, 7.4.1.33, *Kauśītaki-Gr̥hyasūtra* 8.8, *Vaikhānasi-Gr̥hyasūtra* 2.2, 4.10, *Śāṅkhāyana-Gr̥hyasūtra* 1.12.7 and *Kauśika-sūtra* 19.22, 39.7. Note that *pratisara* appears in numerous later Hindu texts as well which have not been listed here (for references see, for example, ŚLACZKA 2007: 68–69 and the entry ‘*pratisara*’ in GOODALL & RASTELLI (forthcoming)).

⁷ BÖHTLINGK & ROTH 1855: 984: “*pratisara* (m,n): Band an Arm oder Hals, als Amuletschnur (in sich zurücklaufend). *Pratisarā* (f): Schnur, Band.” MW 672: “*pratisara* (m,f,n): a cord or ribbon used as an amulet worn round the neck or wrist at nuptials, a bracelet, a line returning into itself, circle, assailing, an attack, the name of particular magical verses or formulas protecting from demons.” Note that GONDA 1937 discusses the etymology and possible meanings of this word chiefly in the Vedic context. See also ‘Daizuigu’ in Hōbōgirin 1994.

⁸ Note that there is a semantic analysis (*nirukti*) of this word by Yama, the Lord of Death, in the fourth narrative of the MPMVR itself, deriving *pratisarā* from *prati*[*pat*] and $\sqrt{\text{sm̐}}$, but not offering much help in the actual interpretation: *atha te narakapālakā yakṣā yamasya dharmarājasyedaṃ vacanam abruvan | katham idaṃ deva pratisarety ucyate | dharmarāja uvāca | pratipat smārayed yas tu sa na gacchati durgatim | sugatim gacchate hy asau pratisarābhāvabhāvitaḥ ||* “Then those Yakṣa-guardians of hell said to Yama, the King of Justice, these words, “Your Majesty, why is this called ‘Amulet’?” The King of Justice said, “The one who remembers [this spell] word by word does not get to a bad destiny. Purified by the essence of the Amulet he reaches a good destiny.”

⁹ The *paritta-sutta*, protective thread, in mainstream Buddhism seems to be closely related to *pratisara* in its function. SEN 1965: 68 quotes an example from *Mahāvamsa* 7.14: “*parittasuttatejena bhakketuṃ sa na sakkuṇi | yāciyanto pi taṃ suttaṃ nādā yakkhiniyā naro ||* By the potency of the (magic) thread worn she could not devour him. The valiant man, though begged for again and again did not give the thread away to the demoness (*yakṣiṇī*).” On *paritta* see SCHALK 1972 and DE SILVA 1981.

with their own scriptures existed within the Sangha by the middle of the first millennium, for example the *Asiloma-pratisara* found among the Turfan mss.¹⁰ or the *Bahuputra-pratisara-dhāraṇī*, now extant only in Tibetan.¹¹ Finally, however, the *Mahāpratisara* appears to have become the most popular scripture incorporating this tradition and probably in the late seventh century it may have been slightly refined. This refinement most likely served the better integration of this text into the Vajrayāna,¹² changing the historical locus of the *nidāna* to a mythical Vajrayānic setting.¹³ It seems that from about the same time this protection was considered to have a feminine nature.¹⁴ This shift of gender may have happened simultane-

¹⁰ WALDSCHMIDT 1965: 38–39, 1971: 85–88, WALDSCHMIDT & SANDER 1980: 272–274. In this scripture this word also occurs as *vidyā-pratisara* (WALDSCHMIDT 1965: 39, 1971: 88, WALDSCHMIDT & SANDER 1980: 272.), *mantra-pratisara* (WALDSCHMIDT 1971: 87, 88.) and *śānti-pratisara* (WALDSCHMIDT & SANDER 1980: 272). In the Gilgit fragments of the *Mekhalā-dhāraṇī* the *Mekhalā*-protection is referred to as *samanta-pratisarā* at one place (TRIPATHI 1981: 156. For a short English summary of this text see LESSING and WAYMAN 1978: 135). *Pratisarā* occurs twice in the *Mahāmāyūrī*: *mahāvidyābhir mahāmantrair mahāpratisarābhir mahārakṣābhir svāter bhikṣor mama sarvasattvānāṃ ca hatāḥ kṛtyāḥ* (TAKUBO 1972: 38.1–2) “The Kṛtyā demons are eliminated by great spells, great mantras, great amulets and great protections for the monk Svāti, for me and for all beings.” *anayā cānanda mahāmāyūrīvidyārājñyā yasya rakṣā kriyate sūtram pratisarā cābadhyate* (TAKUBO 1972: 58. 17–18) “Ānanda, the one protected by this Great Peahen Queen of Spells with a thread and amulet fixed on his body.” Cf. also *Kriyāsaṃgrahapañjikā* 6: *tataḥ kalāśajalair abhiṣicya vajrarakṣamantrābhijaptena triṣṭaṅgagrāntarāyopetena pratisareṇa savyakare baddhvā paryuṣya śiṣyaṃ rakṣet* (TANEMURA 2000).

¹¹ E.g. P 215=601, D 615=976 and nos. 422 and 390 in the *Lhan kar ma* and *’Phang thang ma* catalogues respectively.

¹² “A significant point in the history of tantric Buddhism occurs, probably sometime during the late seventh century, with the appearance of the term *Vajrayāna*, ‘The Diamond Way.’ (...) It is worth stressing that the term ‘Vajrayāna’ was not employed before this period, and that, therefore, the expressions ‘Vajrayāna Buddhism’ and ‘tantric Buddhism’ are not synonymous. (...) An earlier term used to distinguish tantric from other forms of practice was *mantranaya*, ‘the path (*naya*) of mantras.’ This expression was paired with *pāramitānaya*, ‘the path of perfections’ (i.e. the path elaborated in the Mahāyāna Perfection of Wisdom literature). Together, the two paths were considered to constitute the Mahāyāna. (...) Indian tantric Buddhism, in its pre-Vajrayāna phase at least, saw itself as part of the Mahāyāna, a fact that can be obscured by suggestions that Buddhism is comprised of three paths – the Hīnayāna, Mahāyāna, and Vajrayāna.” (WILLIAMS & TRIBE 2000: 196).

¹³ For details see ‘Structure.’ While the sermon in the earlier tradition probably takes place on the Gṛdhraṭṭa near Rājagṛha, the place of teaching in the later ones is the Great Vajrameru Mountain.

¹⁴ In China and Japan the original masculine nature of certain deities of the Mantranaya

ously with the deification of this scripture, when the protective goddess Mahāpratisarā appeared.¹⁵ By the early eighth century at the latest, the MPMVR was grouped together with other apotropaic scriptures and became a prominent member of the *Pañcarakṣā*, 'The Five Protections'.¹⁶ With the course of time the cult of the *Mahāpratisarā* gradually spread to Nepal, Tibet, Central Asia, China, Mongolia, Japan and Indonesia.

appears to have been preserved. Note that the term *vidyārāja/vidyārājñī* was first included in the Chinese translations of the *Mahāmāyūrī* only in the first half of the eighth century (PRZYLUŚKI 1923: 308–309).

¹⁵ Mahāpratisarā first manifested in two- then in eight-, ten- and twelve-armed forms. On the iconography of this goddess see the various articles of MEVISSEN and the DBI. After the deification new auxiliary scriptures including *stotras*, *hṛdayas*, *vidhis*, *kriyās*, *kalpas*, *upāyas* and *sādhana*s were composed, related to this goddess. See TSUKAMOTO et al. 1989: 83–84.

¹⁶ The *terminus ante quem* for the emergence of the *Pañcarakṣā*-collection is the eighth century. In China these texts were translated separately (SKILLING 1992: 180–182) but the late eighth/early ninth-century *Lhan kar ma* catalogue lists the following texts after one another in its section XIII, titled 'The Five Great Dhāraṇīs (*gzungs chen po lnga la*)': *Mahāmāyūrī*, *Mahāsāhasrapramardana*, *Mahāpratisarā-vidyārājñī*, *Mahāśītavana* and *Mahāmantrānudhāri* (LALOU 1953). An early ninth-century manuscript folio found in Tabo also lists these texts after one another, although in a different order: *Mahāsāhasrapramardanī-sūtra*, *Mahāmāyūrī-vidyārājñī*, *Mahāśītavana-sūtra*, *Mahāpratisarā-vidyārājñī*, *Mahāmantrānudhāraṇī-/Mahāmantrānudhāri-sūtra* (HARRISON 1996: 53). It is possible that these five texts constituted a proto-*Pañcarakṣā*-collection in Sanskrit and later on two of them, the *Mahāśītavana* and the *Mahāmantrānudhāri* were replaced with the *Mahāśītavatī* and the *Mahāmantrānusāriṇī* respectively. See SKILLING 1992: 138–144 on the seven *Pañcarakṣā* texts. It is notable that the *Mahāsāhasrapramardanī* mentions the *pañcamahārakṣāsūtrāṇi* towards its end (IWAMOTO 1937: 41.7), however, further research is required to find out whether this part is already included in the early textual layers of this scripture. If this is the case, then it can be assumed that the *Pañcarakṣā*-collection may go back as far as the fourth or fifth century (on the *Mahāsāhasrapramardanī* see HIDAS (forthcoming)). As for iconography, after the deification of these scriptures the best known systematic descriptions of the five standard *Pañcarakṣā* deities and their rituals appeared in the *Sādhanamālā* and the *Niṣpannayogāvalī* in the eleventh-twelfth centuries. As far as the two protections which survived only in Tibetan are concerned, the *Mahāśītavana* does not have any *sādhana*s or other related ritualistic texts listed in the Peking and Derge catalogues. Thus it is possible that this text was not deified. On the other hand, however, there are two *Mahāmantrānudhāraṇī-sādhana*s (D 3380, 3588), two *Ārya-Mahāmantrānudhāraṇī-sādhana*s (P 3943, 4410) and a *Mahāmantrānudhāraṇī-sādhana* (P 4201) listed in the earlier mentioned two catalogues, which suggests that this protection underwent a deification process.

CHAPTER 6

PRACTICE

6.1 THE FIRST *Dhāraṇī*

From the general sections of the first *kalpa* one learns that the first *dhāraṇī* should be recited silently¹ or aloud.² According to another passage, this *dhāraṇī* should be worshipped and revered first with different fragrances, incenses and flowers then wrapped up in cloths of various kinds mounted at the top of a flagstaff over a *caitya*, and circumambulated on the right with the music of various string and wind instruments being played.³ These instructions probably prescribe the act of placing the

¹ *tasmāt tarhi mahābrāhmaṇa nityam evānusmaraṇena manasikāreṇa manasikartavyā.* “Therefore, Great Brahmā, it should always be recollected by concentrating on it and keeping it in mind.”

² *grahāḥ sarve vinaśyanti nāmagrahaṇakīrtanaiḥ.* “All Grahas are destroyed by mentioning or reciting its name.”

³ *yasmin viśaye iyaṃ mahāvīdyārājñī mahāpratisarā nāma pracariṣyati tatra taiḥ sattvair jñātvā pūjāsatkāraṃ kṛtvā nānāgandhair nānādhūpair nānāpuṣpair nānāvastriḥ pariveṣṭayitvā caityasyopari dhvajāgrāvaropitāṃ kṛtvā nānāvādyatūryasaṃgītibhir vādyamānābhīḥ pradakṣiṇīkartavyā.* “In whichever region this Great Amulet, Great Queen of Spells will circulate, there people, having learnt it, should perform its worship and reverence with different fragrances, incenses and flowers. Wrapped up in cloths of various kinds [and colours] it should be mounted at the top of a flagstaff over a *caitya* and circumambulated on the right with the music of various string and wind instruments being played.” The fifth narrative of the MPMVR gives an account of a similar act: “Then, at that time, the great trader painted the Great Amulet, Great Queen of Spells, fixed it at the top of a flagstaff, and raised it.” The *Sarvatathāgatoṣṇīṣasitātapatrā-dhāraṇī* should also be mounted at the top of a flag-pole and having been worshipped it should be raised at the city-gates or various other places (*Dhī* 2002: 154.4–9). The *Sarvatathāgatādhiṣṭhāna-sattvāvalokana-buddhakṣetrasandarśana-vyūha* gives a reference to mounting the text on a flagstaff (DUTT 1939: 80.20–21: *imaṃ dharmaparyāyaṃ pūjayitvā vācayitavyaḥ dhvajā vā ucchrāpitāṃ*

wrapped up *dhāraṇī* at the pinnacle of a flag-pole, presumably in some sort of container which protects it. It is not clear whether this flagstaff belongs to an umbrella-like victory banner or to a prayer flag standard.⁴

The rest of the general instructions about the employment of the first *dhāraṇī* refer to what is probably the most significant function, namely, that an amulet with this *dhāraṇī* should be painted⁵ and worn around the neck or arm.⁶ Since many *Mahāpratisarā*-amulets survive from Central and Eastern Asia, I shall briefly compare the details of the ritual instructions with some of these.⁷ Perhaps the most important and somewhat problematic differences concern the deification and the gender of this protection.

As stated in the ritual instruction, a boy should be painted in the centre of the amulet, which implies that this protection was closely related to fertility and the production of male offspring.⁸ As for the actual Central and Eastern Asian amulets, on the majority of these a male deity,⁹

kr̥tvā pūjayitvā nānāgandhapuṣpadhūpavādyaiḥ praveṣṭavyaḥ) and the *Dhvajāgrakeyūrā-nāma-dhāraṇī* gives similar instructions for use: *dhvajāgre kaṇṭhe vā baddhvā dhārayitavyā manuṣyārājñā śūrapuruṣāṇāṃ ca sarveṣāṃ rakṣāṃ karoti* (GIUNTA 2008: 191.16–17).

⁴ The practice of placing rolled up magical formulas sometimes along with other ritual objects at the top of prayer flag standards is still extant in Tibetan and Bhutanese Buddhist practice (Karma PHUNTSO, personal communication, October 2005).

⁵ *kīrṣṇa bhagavan vidhāneneyam mahāvīdyārājñī likhitavyā*. “Lord, what is the method of painting this Great Queen of Spells?”

⁶ *yaḥ kaścid dhārayed vidyāṃ kaṇṭhe bāhau baddhāpi vā | tasya sarvāṇi kār्याṇi sidhyante nātra saṃśayaḥ*. “Whoever wears this spell tied around his neck or arm, All his goals will be accomplished, there is no doubt.” *yaḥ kaścin mahābrāhmaṇa imāṃ mahāpratisarāṃ mahāvīdyārājñīm yathāvidhinā likhitvā bāhau kaṇṭhe vā dhārayiṣyati sa sarvatathāgatādhiṣṭhito veditavyaḥ*. “Great Brahmā, whoever wears this Great Amulet, Great Queen of Spells around his arm or neck having painted it according to the precept, should be considered to be empowered by all the Tathāgatas.” *yasyaiśā kāyakaṇṭhagatā bhaviṣyati sa sarvatathāgatādhiṣṭhito bhaviṣyati*. “Whoever fixes this on his body or around his neck will be empowered by all the Tathāgatas.” *tasmād avaśyam kāyagatāṃ kr̥tvā dhārayitavyā*. “Therefore one must wear this attached to the body.” *tasmād avaśyam evēyam mahāpratisareti dhārayitavyā vācayitavyā likhitavyā yathāvidhinā nityam śarīragatāṃ kr̥tvā dhārayitavyā*. “Therefore, this Great Amulet should, by all means, be memorised, recited and painted according to the precept and it should always be worn fixed on the body.”

⁷ For detailed descriptions of such amulets see SØRENSEN 1991–92, TSIANG 2010 and COPP (forthcoming).

⁸ Cf. also the image of a mother with a newborn baby on the Javanese copper-plate studied in CRUIJSEN, GRIFFITHS & KLOKKE (forthcoming).

⁹ SØRENSEN 1991–92: 295–298, MEVISSEN 1999: 110–111. In Chinese and Japanese sources he is referred to as a Bodhisattva or Vidyārāja. Cf. FRANK 1991: 122–123.

Mahāpratisara, is depicted in the middle, generally in an eight-armed form.¹⁰

These variations relating to the central image of the amulets can probably be interpreted as reflections of a complex historical process, namely, the deification of the MPMVR. It is likely that, after this scripture had become personified over the course of time, the originally prescribed central image of a boy was most commonly changed to various iconographical representations of the deity Mahāpratisarā.¹¹

As far as the masculine gender of the central image of Mahāpratisara is concerned, this phenomenon is most probably the result of a process during which the earlier, masculine form of the Mahāpratisarā-tradition was transmitted to Central and Eastern Asia. A similar process can be seen,

¹⁰ A few amulets have different central images. Once the Bodhisattva Tejaprabha surrounded with the planetary deities and the signs of the zodiac is depicted (DRÈGE 1999–2000: fig. 6). This image is probably connected to the following couplet in the Sanskrit text: *candrasūryau sanakṣatrau rāhuketugrahāṣṭakam | likhec ca ṣaṇḍapaṇḍānāṃ putralābho bhaviṣyati*. “One should paint the eight planets [beginning with] the sun and the moon with the constellations [up to] Rāhu and Ketu, [Thus even] impotent people and eunuchs will obtain a son.” In three examples a figure holding a vajra and touching the head of a kneeling person is placed in the middle of the *dhāraṇī*-diagram (DRÈGE 1999–2000: figs. 8, 9 and TSIANG 2010 fig. 13) and once a Bodhisattva touches the head of a devotee with his right hand (TSIANG 2010: 233). These images are probably connected with the following line in the Sanskrit text: *bhikṣuṃ vajradharaṃ kuryād duṣṭatarjanatatparam*. “For monks one should paint Vajradhara who threatens the wicked.” Note that the Chinese translation adapts this piece of instruction differently: “If a monk is to be the wearer, draw in the middle a vajra-bearer [or thunderbolt guardian] and his adornments. Below him show a monk kneeling in the barbarian style [on one knee], his palms together. The vajra-bearer places his hand on top of the monk’s head.” (TSIANG 2010: 243). COPP (forthcoming) notes that this imagery most probably represents an act of empowerment. On an eighth-century illuminated Chinese ms. of the *Mahāpratisarā-dhāraṇī* there are only symbolic characters representing Mahāpratisara in the middle of the diagram (MATSUMOTO 1937: 598–603, plates 158–160).

¹¹ In the MPMVR the *Mahāpratisarā* is never referred to as a goddess, it is an amulet and a magical formula. However, the MPMVR contains some feminine vocatives in its two *dhāraṇīs* which may be considered as proto-iconographic references. The longest and most complex of these refers to a feminine entity holding a vajra, an axe (*paraśu*), a noose (*pāśa*), a hammer (*mudgara*), a sword (*khaḍga*), a conch (*śaṅkha*), a wheel (*cakra*) and a trident (*triśūla*) in her hands. Some of these objects also appear in the eighth narrative from which one learns how the recitation of this spell makes an army of men armed with daggers, axes, nooses, hammers, swords and tridents come out of the pores of a Tathāgata so that they destroy the enemy.

for example, in the case of Mahāmāyūrī who was also represented in a masculine form in China and Japan.¹²

Beside the instructions in the general sections, the nine narratives describing the efficacy of this protection in the first *kalpa* are also good sources of information. These stories support all types of use included in the general sections. The protagonists of these narratives recite this spell silently or aloud (first, second, eighth and ninth narratives), wear it as an amulet (third, fourth, sixth, seventh and ninth narratives) or fix it at the top of a flagstaff (fifth narrative).

6.2 THE SECOND *Dhāraṇī*

From the general sections of the second *kalpa* we learn that the second *dhāraṇī* should be recited,¹³ should be taught in detail,¹⁴ should be written

¹² See e.g. CHOU 1945: 324, DE VISSER 1919–1920 and the earlier footnote in ‘Contexts’ on various aspects of this process.

¹³ *yasyāṃ bhāṣitamātrāyāṃ munīnāṃ vajrāsane | mārās ca mārakāyās ca grahāḥ sarvavināyakāḥ | vighnās ca santi ye kecit tatksaṇād vilayaṃ gatāḥ*. “The moment it was uttered at the vajra-seat of the Sages, The Māras and their entourage, the Grahas, all the Vināyakas, And all the Vighnas that exist, were immediately destroyed.” *uccāraṇamātreṇa vā vajrāvamārjanena vākālamaraṇān mahāvvyādhibhyaś ca parimucyate | sarvarogāś cāsya praśāmyanti | dairghyaglānyam avāmārjanamātreṇa praśamaṃ gacchati | dine dine svādhyāyaṃ kuryān mahāprājño bhavati*. “He is freed from untimely death and from great diseases either by uttering [the *dhāraṇī*] or by vajra-purification. All his illnesses disappear. Long-lasting weakness ceases merely by the purification. One should repeat it day by day, [thus] he becomes very wise.” *rājāgnir udakaṃ caiva vidyud vā taskaro ‘pi vā | yuddhasaṃgrāmakalahā daṃṣṭriṇo ye ca dāruṇāḥ | te sarve pralayaṃ yānti vidyāyā lakṣajāpataḥ | vidyemāṃ paramāṃ siddhāṃ sarvabuddhehi deśitām | kīrtamānā na sīdanti bodhisambhārapūraye | sarveṣu caiva sthāneṣu imāṃ vidyāṃ prayojayet*. “King, fire, water, lightning or robber, Wars, battles, strifes and frightening carnivorous animals, These are all eliminated by uttering this spell a hundred thousand times, Those who recite this most excellent, accomplished spell taught by all the Buddhas, Are not hindered in fulfilling the Accumulation for Awakening, One should employ this spell in every situation.”

¹⁴ *parebhyaś ca vistareṇa saṃprakāśayiṣyati*. “Reveals it to others in detail.”

down,¹⁵ and should be worn around the neck or the arm.¹⁶

As we can see, the above ways of use are rather close to those of the first *dhāraṇī* and it is historically confirmed by a Japanese painting that the second *dhāraṇī* was written on an amulet with the first.¹⁷ However, if we look at the instructions for the healing ritual at the end of the second *kalpa*, the most important way of employment for this *dhāraṇī* appears to be recitation, since only this practice is mentioned there. Such a use is reported in a textual account from eighth-century China. At the end of the Shang-yuan period (760–761) Emperor Su-tsung (711–762) was ill. Amoghavajra exorcised the evil spirits by reciting the *Mahāpratisara-dhāraṇī* seven times, and as a result the Emperor had recovered by the next day.¹⁸

6.3 THE MANTRAS

As far as instructions for the use of the four mantras are concerned, we learn from the text that these mantras should be worn on the body or around the neck, should always be concentrated on and should be recited and meditated upon.¹⁹ They should be written down, read, memorised,

¹⁵ *yadi grastāḥ kālapāśena nītaś cāpi yamālayam | tasya āyur vivardheta pratisarālikhanād api | parikṣṇāyūṣo yas tu saptāhamṛta eva ca | yāval likhitamātreṇa rakṣā eṣā anuttarā.* “If someone is seized by the noose of death and led to Yama’s abode, His duration of life increases by painting this Amulet. The one whose life-span has terminated and even the one about to die in a week, Merely by painting [the Amulet] this protection is unsurpassed.” *athavā pāpavināśe tu likhanād eva mucyate.* “Moreover, as for the destruction of misdeeds, one is released [from them] merely by painting it.” *anayā likhitamātreṇa sarvasaukhyam samṛddhyati.* “All kinds of welfare increase merely by painting it.”

¹⁶ *likhitam dhārayet prājño bāhau baddhvā maharddhikām.* “Having painted it, the wise one should wear [the Amulet] of great supernatural power on his arm.”

¹⁷ FERENCZY 1987: 41 reports that this is a painting on paper from the fifteenth or sixteenth century; CSEH 1996: 54–56 lists this object as a silk amulet from the seventeenth or eighteenth century. Note that in the ritual instruction for preparing an amulet there is no reference to the inclusion of the second *dhāraṇī*.

¹⁸ CHOU 1945: 295, TSIANG 2010: 240 and COPP (forthcoming). On Emperor Su-tsung see WEINSTEIN 1987: 57–59.

¹⁹ *satatasamitam likhitvā kāyagatāni kṛtvā dhārayitavyāni satatasamitam manasikartavyāni svādhyāyitavyāni bhāvayitavyāni cādhyāśayena.* “Having written them down, one should always wear them fixed on the body. One’s mind should constantly be concentrated on these. They should be repeated and meditated upon with strong determination.”

repeated and taught to others.²⁰ The writing down of these mantras is proved by the Central and Eastern Asian *Mahāpratisara*-amulets, on which these four mantras can usually be seen placed after the first *dhāraṇī*.²¹

6.4 FURTHER TYPES OF USE

So far we have dealt with practices prescribed in the MPMVR itself. However, there were further ways in which this protection was employed which are not mentioned in this scripture but are obvious from historical evidence.

Firstly, as can be seen in all the Gilgit mss. the donor's name was inserted at certain places in both *dhāraṇīs* of this scripture.²² This phenomenon indicates that it was a widespread custom to get this whole text copied for the protection and benefit of the manuscript-donor.²³ The popularity of this custom is suggested by the relatively high number of *Mahāpratisarā*-mss. which survived in Gilgit. Oddly, there is no definite instruction in the MPMVR to copy this whole scripture or to place any name in the *dhāraṇīs*. There are only instructions to copy the *dhāraṇīs*, especially the first. Nevertheless, it is likely that the cult of the book was such a powerful tradition that even without direct instructions in this scripture it was copied in its

²⁰ *atidurlabham apy eṣāṃ śravaṇaṃ kiṃ punar likhanapaṭhanavācanadhāraṇaparadeśanā*. "It is very rare even to hear them. How much more it is to write them down, to read, recite, memorise them and to teach them to others."

²¹ In the ritual instruction for preparing an amulet there is no reference to the inclusion of these mantras.

²² E.g. *rakṣa rakṣa mama Dinaśīnasya; ye mama Trailokadevisya ahitaiṣiṇas teṣāṃ sarveṣāṃ śarīraṃ jvālaya; svastir bhavatu mama Maṇikeasya; ye mama Śābyakhātunenasya ahitaiṣiṇas; rakṣa rakṣa mama Vāyuphanasya*. Such practice of inserting names in *dhāraṇīs* can be found in various other scriptures as well. One of the Turfan-fragments of the *Asiloma-pratisara* reads: [*yo ma*]ma Mokṣayaśasya pāpaṃ karoti imāya asilomaprat(i)sar(e)ṇa : ātmarakṣaṃ karomi | paritraṃ parigrahaṃ paripālanaṃ (WALDSCHMIDT & SANDER 1980: 274). The Gilgit ms. of the *Sarvatathāgatādhiṣṭhāna-sattvāvalokana-buddhakṣetrasandarśana-vyūha* includes inserted names (DUTT 1939: 56, 58, 71) and so do the *Sitātapatrā-dhāraṇī* from Khotan (VON HINÜBER 1981: 169) and certain inscriptions from Central Asia (VON HINÜBER 1987–88: 246–247), for example. DOUGLAS 1978: XI. mentions that on Tibetan amulet-prints empty spaces are left for names to be added by hand.

²³ Beside the Gilgit mss. the donor's name was inserted at certain places in the MPMVR in numerous Eastern Indian and Nepalese *Pañcarakṣā* mss. as well. In most of these cases the donor's name was also included in the colophon.

entirety without hesitation.²⁴

Evidence for the rest of the practices not referred to in the MPMVR comes from Eastern Asia. Two xylographic amulets of the *Mahāpratisara* were found on the third floor of the *stūpa* in the Ruiguang monastery in Suzhou. These two amulets were discovered among other relics, including small statues and a copy of the *Lotus Sūtra* written in golden characters.²⁵ Beside *stūpas*,²⁶ it seems that placing *Mahāpratisara*-amulets in tombs was a remarkably widespread practice in Central China, since several such objects were excavated at funerary sites.²⁷ Evidence for yet another sort of practice consists of bricks inscribed with the two *dhāraṇīs* and four mantras of the MPMVR. These used to be placed inside the walls of a pagoda in Yunnan and they appear to have been used as relics most probably with a protective function.²⁸

6.5 USERS

According to the references in the MPMVR, the *dhāraṇīs* and mantras of this scripture were available for use by everyone in both the monastic and lay communities. Those expected to employ this magical lore were supposed to be: sons and daughters of good families,²⁹ Brahmins, Ksha-

²⁴ On the cult of the book see SCHOPEN 1975 and NATTIER 2003: 184–186.

²⁵ DRÈGE 1999–2000: 30–31 and figs. 5, 6.

²⁶ Although it has been shown that the practice of placing various *dhāraṇī*-scriptures in *stūpas* was a widespread custom in South Asia and beyond (SCHOPEN 1982: 106, SCHERRER-SCHAUB 1994, BENTOR 1995, TSIANG 2010: 207–213), directions for placing mss. of this tradition in *stūpas* are not present in the MPMVR and, to the best of my knowledge, there is no evidence for such practice related to this scripture in South Asia. The function of the building where the five *Mahāpratisarā*-mss. were found near Gilgit was most probably different from that of a *stūpa*. VON HINÜBER 2004: 2 suggests that it may have been a monastic library, FUSSMAN 2004 proposes that it may have been both the chapel and the lodgings of an *ācārya* with a collection of mss. and SCHOPEN 2009: 200 suggests that it may have been a combination of *genizah* and scriptorium.

²⁷ DRÈGE 1999–2000: figs. 1, 7, 9 and TSIANG 2010: 224–238. See also ORLINA (forthcoming) for such a practice in the Philippines.

²⁸ See LIEBENTHAL 1947. TSIANG 2010: 212 reports on printed scrolls of *dhāraṇī*-texts placed in hollow bricks and ŚLACZKA 2007: 68–69 throws light on the use of golden or cotton *pratisara*-threads bound around bricks during Hindu temple consecration rites.

²⁹ *sahaśravanamātrenāyaṃ mahābrāhmaṇa tasya kulaputrasya vā kuladuhitur vā sarvapāpavinirmuktir bhavati*. “Great Brahmā, merely upon hearing this, the son or daughter of a good family is freed from all misdeeds.”

triyas, Vaishyas and Shudras,³⁰ monks and nuns, laymen and laywomen, kings, princes or anybody else.³¹

The nine narratives in the first *kalpa* of this scripture are another source of information. The users of the first *dhāraṇī* in these narratives are the following persons: Rāhulabhadra, the son of Sarvārthasiddha (first narrative), kings (third and sixth narratives), lay followers (second and fourth narratives), a wealthy merchant (fifth narrative), Śakra, the King of Gods (seventh narrative), a Tathāgata (eighth narrative) and a criminal (ninth narrative).

As for historical evidence, there is plenty of information about the actual users of this scripture. These appear in the form of donors' names either in the *dhāraṇīs* or the colophons of various mss. or amulets.³² Among the donors' names inserted in the *dhāraṇīs* of the *Mahāpratisarā*-mss. found at Gilgit, two queens, Trailokadevī and Śābyakhātu(nā)³³ are identified, the former being the wife of King Surendravikramādityanandi³⁴ of the Paṭola Śāhis.³⁵

As far as Eastern Asia is concerned, the donor-inscriptions on some

³⁰ *Brāhmaṇe īśvaro lekhyah kṣatriyeṣu maheśvaraḥ | śūdreṣu ca sadā saumyaṃ cakrasvāminam ālikhet | vaiśyeṣu vaiśravaṇam indraṇi caiva sureśvaram.* "For a Brahmin one should paint Īśvara, for Kshatriyas Maheśvara, For Shudras one should always paint the benevolent Cakrasvāmin, For Vaishyas one should paint Vaiśravaṇa and Indra, the Lord of the Devas."

³¹ ...*ya imāṃ mahāpratisarāṃ dhāraṇīṃ śrāddhaḥ kulaputro vā kuladuhitā vā bhikṣur vā bhikṣuṇī vā upāsako vā upāsikā vā rājā vā rājaputro vā brāhmaṇo vā kṣatriyo vā tadanyo vā yaḥ kaścit sakṛc chroṣyati śrutvā ca mahatyā śraddhayā gauraveṇādhyāśayena likhiṣyati likhāpayiṣyati dhārayiṣyati vācayiṣyati tīroreṇa manasā bhāvayiṣyati parebhyaś ca vistareṇa saṃprakāśayiṣyati...* "...the faithful son or daughter of a good family, a monk or nun, a layman or laywoman, a king, a prince, a Brahmin or a Kshatriya or anybody else who once hears this Great Amulet *dhāraṇī* and having heard it writes it down, gets it written down, memorises it and recites it with great faith, respect and determination, meditates upon it with sharp mind and reveals it to others in detail."

³² In those fifteen Nepalese and Eastern Indian *Pañcarakṣā* mss. used for this edition, the donors' names include *bhikṣus*, *śākyabhikṣus*, *upāsakas*, and an *upāsikā-rājñī* called Uḍḍākā who was probably a queen of the Pāla King, Nayapāla in the mid-eleventh century. The great number of illuminated *Pañcarakṣā* mss. suggests that it was a popular custom among well-to-do people to have such costly mss. copied for their protection and religious merit.

³³ On the queens of the Paṭola Śāhis see VON HINÜBER 2004: 114–117.

³⁴ On this king of the first half of the seventh century see VON HINÜBER 2004: 88–89.

³⁵ VON HINÜBER 1981: 165 and 2004: 17, 90. See JETTMAR 1993 and VON HINÜBER 2004 on a detailed treatment of the Paṭola Śāhis.

of the *Mahāpratisara*-amulets contain the names of various *śramaṇas* and *bhikṣus*.³⁶ Beside these people, this scripture is also reported to have been used by Fazang, Vajrabodhi and his disciple Amoghavajra. Fazang (643–712) performed a snow-making ritual on Mount Zhongnan in 711,³⁷ Vajrabodhi recited this *dhāraṇī* on his way to China in 719 to save his ship from sinking in a storm and Amoghavajra, to whom I have already referred in relation with the healing ritual, recited this protection during his voyage from China to India in 741 to escape from a terrible sea-storm and a large whale.³⁸ In 758 Amoghavajra presented Emperor Su-tsung with a copy of the *Mahāpratisara-dhāraṇī* and requested the Emperor to carry it with him.³⁹

6.6 CONCLUSION

From textual and archaeological evidence it seems that the *dhāraṇīs* and mantras of this protection were primarily used for preparing an amulet. It should not be forgotten that *pratisara* means ‘amulet’ and that numerous references in the scriptures of the Mantranaya confirm that the use of various sorts of amulets was popular in the Saṅgha around the middle of the first millennium.⁴⁰

³⁶ DRÈGE 1999–2000 gives the following references to the donors: fig. 3: a monk, fig. 5: four *śramaṇas*, a *bhikṣu* and twenty-five laymen and thirty-four laywomen, fig. 7: a monk.

³⁷ CHEN 2007: 164, 272.

³⁸ CHOU 1945: 275, 290, MEVISSEN 1999: 117, 123 (fn. 57) and COPP (forthcoming).

³⁹ CHOU 1945: 322.

⁴⁰ Evidence that Buddhists widely used amulets appears to come already from the first centuries CE when Gandhāran Bodhisattvas were usually depicted wearing a thread similar to an *upavīta* with small pendant boxes on it presumably containing amulets (for a recent study see PAL 2006). The use of talismanic strings and threads (*sūtraka*) is mentioned in the *Amoghapāśahrdaya-dhāraṇī* (MEISEZAHN 1962: 298): “A string must be tied for every kind of fever. (...) The evil demons are to be killed with the sword; white thread will protect against them. (...) White thread is to be tied to the ear in case of sore eyes. (...) The five-fold thread is to be used against all demons. The white thread is to be used for every fever.” The same text also gives instructions for making a talisman (*maṇi*) of the [mantra-]essence (*hrdaya*) which should be worn on the body as a protection (MEISEZAHN 1962: 299): “After having recited [the *hrdaya*] hundred-eight times over the medicinal herbs *jayā*, *vijayā*, *nākulī*, *gandhanākulī*, *cāriṇī*, *abhayaṇī*, *indrapāṇī*, *gandhapriyaṅgu*, *tagara*, *cakrā*, *mahācakrā*, *viṣṇukrānta*, *somarājī* and *sunandā*, a talisman (*maṇi*) is to be made [from them] which must be put on the head or on the upper arm; boys [wear it] around the neck and girls around the waist. It will be the cause of great prosperity, elimination of misfortune

The second most important function of this protection appears to have been healing. Again, various texts of the *dhāraṇī*-literature indicate that curing all sorts of illnesses was one of the main functions of these scriptures.⁴¹

Further uses include reciting the *dhāraṇīs* and mantras silently or aloud, keeping them in mind and meditating upon them, teaching them to others, mounting the first *dhāraṇī* at the top of a flagstaff above a *caitya*, copying the entire text and inserting the donor's name in the *dhāraṇīs*. In Eastern Asia Mahāpratisara-amulets were placed in a *stūpa*, the two *dhāraṇīs* and

and bestowing with children. When the talisman is worn, every possible protection is assured. Poison and fire shall not approach. Poisoning shall not occur, and if [such a case] were possible, it will be cured quickly." There are references to protective threads (*sūtra*) in the *Mekhalā-dhāraṇī* (TRIPATHI 1981: 157), the *Hayagrīva-vidyā* (DUTT 1939: 44.10), the *Mahāsāhasrapramardanī* (IWAMOTO 1937a: 41–42), the *Mahāmāyūrī* (TAKUBO 1972: 58) and in the *Mahāśītavatī* (IWAMOTO 1937b: 4). There are references to the use of amulets with a spell written on them in the *Vijayavati-pratyāṅgirā-dhāraṇī* (WADDELL 1914: 93), the *Sarvatathāgatādhiṣṭhāna-sattvāvalokana-buddhakṣetrasandarśana-vyūha* (DUTT 1939: 74.15) and the *Āryasarvatathāgatoṣṇīṣasitātapatrā-dhāraṇī* (*Dhūḥ* 33 (2002): 153.16–18). DOUGLAS 1978 and SKORUPSKI 1983b discuss the use of amulets in Tibetan Buddhism. LALOU 1936 describes an amulet inscribed with the *Sitātapatrā-dhāraṇī* from Dunhuang. STRICKMANN 2002 writes at length on Buddhist talismanic seals used in China.

⁴¹ The *Mahāmāyūrī-dhāraṇī* is included in the *Bhaiṣajyavastu* section of the *Vinayavastu* of the *Mūlasarvāstivādin-Vinaya*, where it is stated that once the Buddha healed a young monk bitten by a snake using this *dhāraṇī* (PANGLUNG 1981: 61). In Bāṇa's *Harṣacarita* the *Mahāmāyūrī* is mentioned being recited for healing at the royal palace (KANE 1918: 76, 445). A verse by Rājaśekhara in Jalhaṇa's *Sūktimuktāvalī* gives a reference to the *Māyūrī-vidyā* which works efficiently against snake poison (WINTERNITZ 1933: vol. II. 372. fn. 1). There are references to the *Mahāmāyūrī* as a means of protection against diseases and Grahas in Indian medical literature (MEULENBELD 1999: IA: 560, IIA: 10, 217). Fragments of the *Mahāmāyūrī* were found among medical treatises in the Bower Manuscript (HOERNLE 1893–1912). The *Mahāmāyūrī* was widely used for healing in China and in the eleventh-twelfth centuries it was often employed to cure the Emperor in Japan (DE VISSER 1919–1920: 373, 387). The *Mahāsāhasrapramardanī* includes instructions for various demonifugic and healing rituals towards its end with one of these giving a long list of medicinal herbs (IWAMOTO 1937a: 30–43). The *Amoghapāśahrdaya-dhāraṇī* includes a list of various medicinal herbs, furthermore specifies several diseases that are cured by reciting this magical formula (MEISEZAHN 1962: 291, 299). The *Red-copper Beak Dhāraṇī* (not extant in Sanskrit), the *Thunderbolt-beak Dhāraṇī* (*Vajra-tuṇḍa-dhāraṇī*) and the *Tathāgatoṣṇīṣa-sitātapatra-aparājita-pratyāṅgirā-dhāraṇī* all have references to their healing function (Translated from Tibetan by WADDELL 1914: 39, 41 and 49). STRICKMANN 2002 presents various examples of early Chinese Buddhist ritual manuals used for healing. ABÉ 1999: 159–164 writes that healing played an important part in eighth-century Japanese Buddhism with the extensive use of *dhāraṇīs*.

four mantras were carved in bricks and placed inside the walls of a temple, and this protection was often related to funerary rites as well.

As we have seen, while the majority of the functions of this protection are prescribed by textual passages, a number of the practices can only be reconstructed from material evidence. Consequently, it is possible that further uses related to this tradition were neither described in this scripture nor survive as historical evidence. To explore such possibilities requires further research to compare the functions of closely related texts of the *dhāraṇī*-literature with the present scripture. Nevertheless, for the time being it can be stated that the MPMVR was held in a remarkably high esteem among distinguished groups of users, and it was applied in various ways already in the middle of the first millennium.

CHAPTER 7

A CRITICAL EDITION OF THE GILGIT FRAGMENTS

7.1 THE FIVE MANUSCRIPTS

G₁: Gilgit Buddhist Manuscripts Facsimile Edition. *Śatapitaka* Vol. 10. Part 6. Ser. No. 6. 1080–1129¹ (LOKESH CHANDRA & RAGHUVIRA 1974)

- Birch bark leaves. 50 folios with five lines, except for 1128 and 1129 with four lines. Various parts of the folios are broken off in different degrees: mostly the right side of folios 1080–1098 and both the left and right sides of 1099–1129. A few folios are obliterated by dark patches of various size. No reference to the real size of the folios is given in the GBMFE but the sequence of the words suggests that no bigger parts are missing. The number of surviving *akṣaras* in a line varies between 9 and 22, depending on how much of a certain folio is broken off, how much the scribe varied the size of the *akṣaras* and whether there is a string-hole or not. Originally there must have been approximately 17–24 *akṣaras* in a line, depending on the various folios.

- Round, earlier Gilgit-script. Gilgit/Bamiyan Type I.² May not be the same hand everywhere.

- Probable date: first half of the seventh century.³

- Incomplete.

¹ I have not had the chance to consult the original mss. thus used the GBMFE for this edition.

² See SANDER 1968: 122–123 and a further description by her in BRAARVIG 2000: 298–300.

³ On the various Gilgit mss. see, for example, LÉVI 1932, KAUL SHASTRI 1939, VON HINÜBER 1979, 1983 and JETTMAR 1981. VON HINÜBER 1981: 169 suggests that the building where the Gilgit mss. were placed originates from the seventh century and that the *terminus ante quem* for the earlier, round type of script in the Gilgit mss. was probably ca.

- Continuous text, except that one folio seems to be missing between 1104 and 1105 and three folios between 1127 and 1128. The last few folios are disordered, their correct order is: 1128a, 1129b, 1128b, 1129a.
- A single interlinear correction. No marginal corrections.
- Foliation: numeral on the left of recto side. Foliation appears to be incorrect: GBMFE 1080–1087 are numbered 11–18 then GBMFE 1088–1090 are numbered 9–11 then GBMFE 1091–1098 are numbered 10–17 and finally on GBMFE 1099–1129 there is no surviving foliation because the left side of these folios is broken off.⁴ Note that VON HINÜBER 1979: 342 writes that GBMFE 1107 and 1108 are numbered 9 and 5 respectively, however, I have not been able to make out the foliation in the facsimile edition.
- The original folios are kept in the National Archives, New Delhi.
- Romanised transcription in SCHLIEKER 1984.
- Donor's name inserted in the text: DEVĪ ŚĀBYAKHĀTU(NĀ). Studied in VON HINÜBER 1981 and 2004 and SCHOPEN 2009: 202–203.⁵

◦

G₂: Gilgit Buddhist Manuscripts Facsimile Edition. *Śatapiṭaka* Vol. 10. Part 6. Ser. No. 14. 1130–1138 (LOKESH CHANDRA & RAGHUVIRA 1974)

- Birch bark leaves. 9 folios with seven lines, except 1134b, 1135a, 1135b and 1136b with eight lines. The left side of the folios is broken off in different degrees. No reference to the real size of the folios is given in the GBMFE but the sequence of the words suggests that bigger parts are missing from the left sides of the folios. The number of surviving *akṣaras* in a line varies between 11 and 26, depending on how much of a certain folio is broken off, how much the scribe varied the size of the *akṣaras* and

630 (VON HINÜBER 1983: 61). He also proposes that the donor of one of the MPMVR mss. (ms. G₅ in this edition), Trailokadevī, was the queen of a Palola Śāhi ruler who reigned in the first half of the seventh century (VON HINÜBER 2004: 88–90).

⁴ On the basis of the inconsistent foliation and the different patterns of broken off margins one may suspect that GBMFE 1080–1129 is not a single ms. but three or four different ones. The main reason to suppose that we deal here with a single ms. is that it would be rather difficult to explain the complete lack of lacunae between the differently numbered folios if these had been separate mss. originally. Thus it is more likely that the inconsistent foliation is a result of scribal carelessness or perhaps it shows that this ms. was copied from a number of other mss. each with a different foliation.

⁵ SCHOPEN notes that the donor's name was inserted most probably later than the original text had been written and thus this ms. appears to be a 'ready-made' one which could be purchased 'off-the-rack' and not one personally ordered by the donor.

whether there is a string-hole or not. Originally there must have been approximately 30–34 *akṣaras* in a line, depending on the various folios.

- Round, earlier Gilgit-script. Gilgit/Bamiyan Type I. Appears to be the same hand everywhere.
- Probable date: first half of the seventh century.
- Incomplete.
- Continuous text, except that one folio seems to be missing between 1130 and 1131, there is a longer lacuna of several folios between 1131 and 1132 and one folio seems to be missing between 1133 and 1134.
- A few interlinear corrections. No marginal corrections.
- No foliation because the left side of the folios is broken off.
- The original folios are kept in the National Archives, New Delhi.
- Romanised transcription in SCHLIEKER 1984.
- Donor's name inserted in the text: VĀYUPHANA.

◦

G₃: Gilgit Buddhist Manuscripts Facsimile Edition. *Śatapiṭaka* Vol. 10. Part 6. Ser. No. 15. 1139–1156 (LOKESH CHANDRA & RAGHUVIRA 1974)

◦ Birch bark leaves. 9 folios with nine lines, except 1143 and 1144 with eight lines and 1145, 1147 and 1153 with ten lines. The right side of the folios is broken off in different degrees. No reference to the real size of the folios is given in the GBMFE but the sequence of the words suggests that no bigger parts are missing. The number of surviving *akṣaras* in a line varies between 12 and 28, depending on how much of a certain folio is broken off, how much the scribe varied the size of the *akṣaras* and whether there is a string-hole or not. Originally there must have been approximately 25–30 *akṣaras* in a line, depending on the various folios.

- Round, earlier Gilgit-script. Gilgit/Bamiyan Type I. Appears to be the same hand everywhere.
- Probable date: first half of the seventh century.
- Incomplete.
- Continuous text.
- A single interlinear correction. No marginal corrections.
- Foliation: numeral on the left of recto side: GBMFE 1139–1156 equalling folios 4–12.
- The original folios are kept in the National Archives, New Delhi.
- Romanised transcription in SCHLIEKER 1984.

◦ Donor's name inserted in the text: DINAŚINA. Studied in VON HINÜBER 1981 and SCHOPEN 2009: 202–203.⁶

◦

G₄: Gilgit Buddhist Manuscripts Facsimile Edition. *Śatapiṭaka* Vol. 10. Part 6. Ser. No. 17. 1157–1165 (LOKESH CHANDRA & RAGHUVIRA 1974)

◦ Birch bark leaves. 9 folios with six lines. The left side of the folios is broken off in different degrees. No reference to the real size of the folios is given in the GBMFE but the sequence of the words suggests that bigger parts are missing from the left sides of the folios. The number of surviving *akṣaras* in a line varies between 9 and 29, depending on how much of a certain folio is broken off, how much the scribe varied the size of the *akṣaras* and whether there is a string-hole or not. Originally there must have been approximately 28–32 *akṣaras* in a line, depending on the various folios.

◦ Round, earlier Gilgit-script. Gilgit/Bamiyan Type I. Appears to be the same hand everywhere.

◦ Probable date: first half of the seventh century.

◦ Incomplete.

◦ Continuous text.

◦ No interlinear or marginal corrections.

◦ No foliation because the left side of the folios is broken off.

◦ The original folios are kept in the National Archives, New Delhi.

◦ Romanised transcription in SCHLIEKER 1984.

◦ Donor's name inserted in the text: MAṆIKEA. Studied in VON HINÜBER 1981.

◦

G₅: Gilgit Buddhist Manuscripts Facsimile Edition. *Śatapiṭaka* Vol. 10. Part 10. Ser. No. 56. 3328–3335 (LOKESH CHANDRA & RAGHUVIRA 1974)

◦ Birch bark leaves. 4 folios with four lines. The right side of the folios is broken off in different degrees. No reference to the real size of the folios is given in the GBMFE but the sequence of the words suggests that no bigger

⁶ SCHOPEN notes that the donor's name was inserted most probably later than the original text had been written and thus this ms. appears to be a 'ready-made' one which could be purchased 'off-the-rack' and not one personally ordered by the donor.

parts are missing. The number of surviving *akṣaras* in a line varies between 13 and 30, depending on how much of a part of a certain folio is broken off, how much the scribe varied the size of the *akṣaras* and whether there is a string-hole or not. Originally there must have been approximately 28–32 *akṣaras* in a line, depending on the various folios.

- Round, earlier Gilgit-script. Gilgit/Bamiyan Type I. Appears to be the same hand everywhere.
- Probable date: first half of the seventh century.
- Incomplete.
- Continuous text.
- No interlinear or marginal corrections.
- Foliation: numeral on the left of recto side: GBMFE 3328–3335 equalling folios 11–14.
- This ms. probably contains the text of a shorter auxiliary scripture of the MPMVR, perhaps a *Mahāpratisarā-dhāraṇī*.⁷
- The original folios are kept in the National Archives, New Delhi.
- Romanised transcription in SCHLIEKER 1984.
- Donor's name inserted in the text: TRAILOKADEVĪ. Studied in VON HINÜBER 1981 and 2004.

⁷ Approximating the length of this ms. and comparing it with the text of the other four mss. (the first surviving folio is numbered 11 thus this ms. has ca. 2400 *akṣaras* missing from its beginning (one complete folio contains ca. 240 *akṣaras* on average and this is multiplied by ten)), it is likely that ms. G₅ started straight with the first *dhāraṇī*.

7.2 MANUSCRIPT AFFINITIES

While mss. G₁, G₃ and G₄ are closer to each other than to ms. G₂,⁸ the apparatus shows that there are no significant variants in these mss. only a handful of minor differences. Consequently, it may be presumed that these four mss. belong to a common textual tradition. Ms. G₅, although probably containing a shorter version of this scripture, is similarly close to the other four mss.

7.3 EDITORIAL POLICY

The remarkably homogeneous text preserved in Gilgit cannot be fully reconstructed on the basis of the heterogeneous textual traditions found in the later Eastern Indian and Nepalese mss. which I have consulted,⁹ therefore this edition aims at presenting the five Gilgit mss only, uniting the various fragmentary parts in order to get a continuous text as much as possible. While a number of seemingly straightforward corrections have been made, the text has rarely been touched upon at a deeper level.

⁸ Ms. G₂ notably differs from the others in diśābandhena] G₂; diśābandhaḥ G₃, diśābandha G₁G₄ and tṛsaṃdhyācarāṇāṃ] G₃; {...}ṇāṃ G₁, trisaṃdhyācarāṇāṃ G₂, {...} G₄ furthermore samudravāsinīnāṃ] G₃; samuvāsinīnāṃ G₁, samudranivāsinīnāṃ G₂, {...}nāṃ G₄. Ms. G₁ notably differs from the others in śivaṃkari] G₃; śivekari G₁, śivaṃka[ri] G₄. Mss. G₁, G₃ and G₄ differ from each other in vādikā] G₃; vātikā G₁, {...} G₂, vānikā G₄. Some further variants, excluding most omissions, dittographies and haplographies, are perhaps also worth listing: dhiri dhiri] G₄; {...} G₁, ciri ciri G₃ and cālaya duṣṭāṇ] G₁; cālaya {...}ṣṭāṇ G₃, cāla duṣṭāṇāṃ G₄ and tārayatu] G₁G₂G₄; tārayantu G₃ and vajraprākāravajrapāśabandhena] G₁; vajraprākāravajrapāśaba{...} G₂, vajraprākāravajrapāśabaddhena G₃, va{...}ddhena G₄ and sugatavaravacanāmṛtavaravapuṣe] *corr.*; sugatava{...}amṛtavarapuṣe G₁, sugatavaravacanavaravapuṣe G₂, sugatavarā amṛtavaravapu{...} G₃, {...}puṣe G₄ and kṣiṇi kṣiṇi] G₂; kṣi{...} kṣiṇa G₁, kṣiṇa kṣiṇa G₃G₄ and sarvapretebhyaḥ] G₃; pretebhyaḥ G₁G₄ and budhya budhya] G₃; buddhya G₁G₄, {...} G₂ and stambhaya stambhaya] G₂; staṃbha staṃbhaya G₁G₃, {...} G₄ and śodhaya śodhaya] G₄; śodhaya G₁, {...}ya bodhaya G₃ and ca yathā me jīvitam niruddham iti] G₁; yathā me jīvit{...}ti G₃, {...} jīvitā niruddham iti G₄ and vīnaśyeta] G₃; vīnaśyaitaḥ G₁ and vā] G₃; ca G₁ and kathyatām] G₁; kanthyate G₃ and vṛndaiḥ] G₁; {...}ttaiḥ G₃ furthermore sa na gacchati] G₁; sa gacchati na G₃.

⁹ Beside the fifteen mss. included in the critical edition, I checked approximately seventy further mss. (primarily the palm-leaf ones) on microfilms kept in the National Archives, Kathmandu but did not find any text close to what is transmitted in the Gilgit mss. For a detailed list of the mss. checked see ‘Manuscript Selection’ in the next section.

Even though ms. G₅ appears to contain only a certain section of the text, it has also been included in this edition, while the *dhāraṇīs* and mantras of the MPMVR surviving in Central and Eastern Asia have not been used.

7.4 ORTHOGRAPHY, LANGUAGE AND GRAMMAR

7.4.1 Normalised Orthographical Peculiarities

- *Avagrahas* are not used, these have been supplied without indication.
- *K* is always geminated before *r*. This orthographical peculiarity has been normalised without indication.
- *Ṣ* is always written as *s*, except in the ligature *kṣa*. This orthographical peculiarity has been normalised without indication.
- *Ri* is sometimes written as *ṛ* (e.g. *rāṭṛ* for *rātri*). This orthographical peculiarity has been normalised without indication.
- *V* is often written as *b* and *b* as *v*. This orthographical peculiarity has been normalised in the main text with the original form of writing included in the apparatus.
- Medial *anusvāras* have been changed to homorganic nasals without indication. Homorganic nasals have been changed to *anusvāras* when needed without indication (e.g. *sannaddha* to *saṇṇaddha*). Final *anusvāras* before vowels, at the end of sentences or verses have been changed to *m* without indication. Final *anusvāras* written as *m* before consonants have been changed to *anusvāras* without indication. Final *n* written as *anusvāra* has been changed to *n* without indication. Final nasals written as *n* before dentals (e.g. *tan dharmam*) have been changed to *anusvāras*, their more common form, without indication. Both the *anusvāra* and *m* occur a few times in final position ([18] *ekavelāṇm*, [26] *teṣāṇm* and [39] *puruṣaṇm*), however, this use does not appear to be consistent. This orthographical peculiarity (cf. BHSG 2.64 and BENTOR 1988: 27) has been normalised in the main text with the original form of writing included in the apparatus.

7.4.2 Preserved Orthographical Peculiarities

- When it is ambiguous whether *-āṃ* stands for a plural accusative (*-ān*) or a plural genitive (*-āṃ*) the *anusvāra* has been preserved.
- Degemination in ligature with semivowel (e.g. *satva* for *sattva*, *patra* for *pattra*) has been preserved.
- Note that an *s* is occasionally inserted before words beginning with *t* (e.g. *sthānaṃs tasya*). Cf. also the Preserved Orthographical Peculiarities section in the critical edition of the Eastern Indian and Nepalese mss.
- Optional gemination before a semivowel like *siddhya/ṛddhya/budhya* for *sidhya/ṛdhya/budhya* has been preserved.

7.4.3 Common Grammatical Peculiarities

Throughout the edition I have tried to preserve peculiarities of Buddhist Sanskrit grammar and to correct what seem to be scribal errors. However, this has not always been a straightforward task since there seems to be much overlap between the two, mostly in final positions. For example, in those cases when an *anusvāra* is missing it is often difficult to decide whether it is a particular Buddhist Sanskrit form or simply scribal carelessness. The same applies to instances when a final consonant is dropped/missing, especially before a similar initial consonant. Cases of lost or slightly changed initial or final vowels are also ambiguous. Some of the above phenomena are likely to reflect underlying phonetic peculiarities and might even indicate that the text was dictated to the scribe.

A few further Buddhist Sanskrit peculiarities are listed below, however, it should be noted that none of these appears regularly:

- *ṛ* stem as *i* stem (cf. BHSG 13.20): [15] *kuladuhitryā* for *kuladuhitur*
- second plural *tha* for *ta* in the imperative (cf. BHSG 26.11, 28.62): [13] *śṛṇotha* for *śṛṇota* (*metri causa* for *śṛṇuta*), [22] *gacchatha* for *gacchata*, [37] *vidhvamṣayatha* for *vidhvamṣayata*, [39] *vyavaropayatha* for *vyavaropayata*, [39] *nadyā{...3...}patha* for *nadyā{...3...}pata*

7.4.4 Sandhi

- Hiatus between two vowels (open sandhi) is sometimes maintained in the mss. If no ms. applies the sandhi, the hiatus has been preserved.

Note the occasional use of hiatus-bridger sandhi-consonants.

- Double sandhi has been preserved (e.g. *rātryātyayā[t]* for *rātryā atyayā[t]*).
- The most common sandhi peculiarity is the generalised use of *-o* for *-as* before voiceless consonants or pause (cf. BHSG 4.38 but also 8.18), occurring numerous times.
- Final *visargas* are frequently lost (cf. BHSG 2.92). Note the various sorts of peculiar sandhi that follow the patterns below:
 - *sprṣṭa mahatām* for *sprṣṭo mahatām*
 - *astrā ca* for *astrās ca*
 - *vaśagā tasya* for *vaśagās tasya* (probable loss of *visarga*)
 - *mahāsatvo utpanno* for *mahāsatva utpanno*
 - {...} *canakajano āgacchati* for {...} *canakajana āgacchati*
 - *daridrapuruṣa tan* for *daridrapuruṣas tan* (probable loss of *visarga*)
 - *pūjitāḥ tadā* for *pūjitās tadā*
 - *vināśitukāmāḥ nāgās* for *vināśitukāmā nāgās*
 - *pāpīyāṃsa antarāyaṃ* for *pāpīyāṃso 'ntarāyaṃ*

7.4.5 Punctuation

A single dot is used for common punctuation in the mss. while the double *daṇḍa* seems to have more specific functions: it is used mainly after *svāhā* and before *atha*. Rarely a single dot and a double *daṇḍa* are used together, however I have not been able to find any special reason for this usage. A double dot (*visarga*) sometimes functions as a punctuation mark, too.

In the edition a single dot used in the original folios has been written as a single *daṇḍa* while a double *daṇḍa* has been preserved in its original form. A single dot and a double *daṇḍa* used together in the mss. have been indicated with three *daṇḍas* in the edition. In the case of a double dot a *daṇḍa* has been given in the edition and the double dot (*visarga*) has been indicated in the apparatus. All punctuation marks have been placed according to the original folios, even though they often seem misplaced.

7.4.6 Lacunæ

All five mss. in this edition are lacunose to different degrees and the missing parts are indicated in the text by an estimated number of *akṣaras*.

It has been relatively straightforward to calculate the size of the missing portions in the case of mss. G₁, G₃ and G₅ and also when more than one ms. is available in a certain place. However, in the case of sections where either ms. G₂ or G₄ is the only surviving witness, I had difficulties to estimate the length of lacunae. Since the actual size of the folios is not given in the GBMFE, the only method I could rely on was to count *akṣaras* in a line and to calculate the number of the missing ones on such a basis. This process was hindered by the varied size of *akṣaras* on certain folios, which, added to the uncertainty of the size of lacunae, prevented me from giving anything but a rough estimate of the missing *akṣaras* in these mss.

7.4.7 Metre

Only verses written in Anuṣṭubh survive in the Gilgit mss. Most of these are fragmentary and so their metrical peculiarities have not been commented upon. It should be noted, however, that a remarkably high number of the *pādas* are either hypermetrical or hypometrical, in many cases apparently only in writing and it seems possible to correct the metre with a particular way of pronunciation.

7.4.8 Miscellaneous

- Manuscript folio numbers have been given according to the numbering in the GBMFE.
- Numbered repetition in the *dhāraṇīs* and mantras (e.g. *hana* 2 for *hana hana*) is not present in these Gilgit mss.

7.5 THE APPARATUS

The first register lists lacunae, repetitions etc. in the various mss. and gives any comments. The second register contains the variant readings.

CHAPTER 8

THE TEXT PRESERVED IN THE GILGIT FRAGMENTS

- [13] <G₄ 1157a> maṇicūḍā ca svarṇakeśī piṅgalā ca
ma{...~15...}nī ekajaṭā ca mahārākṣasī | tathā buddhā
{...~13...}varā | tathā laṅkeśvarī dhanyā
anye 'pi bahu{...~12...}
5 rakṣanti yasyeyaṃ mahāvidyā hastagatā
{...~13...}[ka]ś caiva śaṅkhinī kūṭadantī (ca)
śrī yā devī ca sa{...~11...} baddhā rakṣārthe
pratisarādhāraṇasya nityaṃ ya dhāraya{...~15...}
<G₄ 1157b>balā |
10 sarvasiddhe sadā tasya putragar(bho) su{...~14...}
[dha]tte sukha sūyati gurviṇī
sarvavyādhisu(a){...~12...}ḥ
puṇyavān balavān nityaṃ dhanadhānyapravardhanaṃ
{...~12...}deyavacanatā nityaṃ pūjanīyaṃ bhaviṣyati |
15 {...~13...} [pu]ruṣo 'pi vā
sa nityaṃ sarvasatvānāṃ mokṣaṇārtha{...~12...}
tya sarva[vyā]dhivivarji(ta)
rājāno vaśagā tasya sā{...~11...}
<G₄ 1158a>[kṣmyā] puṇyarāśe vivardhate |

1 The first surviving folio of ms G₄ begins here. 3 The number of missing *akṣaras* in this section of the text where only a rather lacunose ms. is available was estimated on an average *akṣara*-per-line basis and should thus be treated with caution allowing a difference of at least ± 4 *akṣaras*.

3 laṅkeśvarī] *corr.*; laṅkheśvarī G₄ 6 kūṭadantī (ca)] *corr.*; kūṭadamntī (ta) G₄ 8 °dhāraṇa-
sya] *corr.*; °dhāraṇahya G₄ 8 nityaṃ] *conj.*; nīstraṃ G₄ 9 balā |] *corr.*; balāḥ G₄
12 °vyādhī°] *corr.*; °vyāmdhi° G₄ 15 'pi] *corr.*; vi G₄ 16 nityaṃ] *conj.*; (bib)yaṃ G₄
16 mokṣaṇārtha{...}] *corr.*; mokṣaṇatha{...} G₄

siddhyantu sarvakalpāni pravi{...~13...}
 mayajñāś ca bhaviṣyati jinoktaṃ vacanaṃ yathā
 duḥ{...~11...}pāpaharaṃ paraṃ
 kil(bi)ṣā caiva naśyanti pratyāmi{...~13...}
 śārthaṃ bhāṣitā jñānamaheśvaraīḥ
 sarvakāmā{...~10...}(sya) nityaśaḥ
 tad idānī sampravakṣyāmi bhūtasamghā śṛṇotha {...~6...}

5

[14] [sa]rvatathāgatānāṃ namo namaḥ sarvabuddhabodhisatvabuddha-
 dharmasaṃghe{...~5...}

<G₄ 1158b> rbhe vipulavimale | jayagarbhe | vajrajvālagarbhe | gatigaha- 10
 ne | [ga]{...~8...}pāpaviśodhane | oṃ guṇavati | gagariṇi | giri giri | ga{...~13...}
 gargāri gargāri | gagari gagari | gambha{...~11...}ni gare | gubha gubha | gu-
 bhaṇi | cale mucile{...~11...}te | [garbhasaṃ]bharaṇi | siri siri | miri miri |
 ghi[ri] {...~11...}trumathani | <G₃ 1139> viri viri vigatāvaraṇanāśani | suri suri
 cili {...5...} <G₄ 1159a> jaye jayāvahe | jayavati ratnamakuṭamālādhāriṇi | bahu- 15
 vividha(vici)traveṣadhāriṇi | bhagavati mahāvidyādevi rakṣa rakṣa mama
 (DINĀŚINASYA) samantā sarvatra sarva{...4...}dhani | huru huru rakṣa ma-
 ma MAṆIKEA[SYA] (a)nāthasya atrāṇāparāyaṇa[sya] {...3...}caya me sarva-
 duḥkhebhyaḥ caṇḍi caṇḍi caṇḍini | vegavati | sa{...2...}ṣṭanivāraṇi | vijaya-
 vāhini | huru huru | muru muru | curu curu | āyupālani | sura<G₁ 1080a>va- 20
 ramathani | sarvadevatapūjite | dhiri dhiri | samantāvalokite | prabhe

14 The first surviving folio of ms. G₃ begins here. 17 SCHLIEKER 1984: 71 reads DEVAŚILA-
 [S]YA. 21 The first surviving folio of ms. G₁ begins here.

1 siddhyantu] *corr.*; siddhyantu G₄ 7 idānī] *corr.*; idānī G₄ 8 °buddha°] *corr.*; °bu° G₄
 14 viri viri] G₄; viri viri viri viri G₃ 14 vigatāvaraṇa°] G₄; gatāvaraṇa° G₃ 15 suri suri
 cili] G₃; su{...} G₄ 15 jaye] G₄; {...} G₃ 15 jayāvahe] G₄; {...} G₃ 15 jayavati] G₄; {...}
 G₃ 15 ratnamakuṭamālādhāriṇi] *reconstr.*; ratnamakuṭamālā[dh]{...} G₄, {...}makuṭamālā-
 dhāriṇi G₃ 16 bahuvidha(vici)traveṣadhāriṇi] G₃; {...}dhāriṇi G₄ 16 bhagavati] *corr.*;
 {...} G₃, bhavati G₄ 16 mahā°] G₄; {...}hā° G₃ 17 rakṣa rakṣa mama (DINĀŚINASYA)] G₃^{pc};
 rakṣa rakṣa mama (DIŚINASYA) G₃^{ac}, *om.* G₄ 17 sarva{...}dhani] G₃; sa{...} G₄ 17 huru
 huru] G₃; {...}ru G₄ 18 mama MAṆIKEA[SYA]] G₄; māṃ G₃ 18 (a)nāthasya] G₃; *om.* G₄
 18 atrāṇāparāyaṇa[sya]] *reconstr.*; (atrāṇā)parāyaṇa[sya] G₃, atrāṇāparāya{...} G₄ 18 me]
 G₃; *om.* G₄ 19 sarva°] G₃; {...}° G₄ 19 caṇḍi caṇḍi] G₄; caṇḍi G₃ 19 vegavati] G₄; viga-
 vati G₃ 19 sa{...}ṣṭanivāraṇi] *reconstr.*; [sa]{...}ṣṭanivāraṇi G₃, sa{...} G₄ 20 vijayavāhini]
reconstr.; vijaya(vāhi)ni G₃, {...}yavāhini G₄ 20 curu curu] G₄; curu {...} G₃ 20 °pālani]
 G₃; °{...} G₄ 21 suravaramathani] G₃; {...}varamatha[ni] G₁, {...}varamathani G₄ 21 sa-
 rvadevatapūjite] G₄; [sa]rva[devatapū]{...} G₁, sarvadevatapūji(te) G₃ 21 dhiri dhiri] G₄;
 {...} G₁, (dhiri dhi)ri G₃ 21 samantāvalokite] G₁; {...}mantāvalokite G₃, samantāvalo[ki]{...}
 G₄

- prabhe <G₄ 1159b> suprabhaviśuddhe | sarvapāpaviśodhani | dhara dhara |
 dharaṇivaradhare | sumu sumu sumu | ruru cale | cālaya du<G₃ 1140>ṣṭān
 pūraya me āśāṃ śrīvapu<G₁ 1080b>dhanamjayakamale | kṣiṇi kṣiṇi | vara-
 dāṅkuṣe | om padmaviśuddhe | śodhaya śodhaya śuddhe | bhara bha-
 5 ra | bhiri bhiri | bhuru bhuru maṅgalaśabde | pavitramukhe | khagini
 khagini | khara khara | jvālitaśikhare | samantapra<G₁ 1081a>saritāvabhā-
 sitaśuddhe | jvala jvala | sarvadevagaṇasamākarṣaṇi satyavate | tara ta-
 ra | tāraya māṃ nāgavilokite | lahu lahu | hutu hutu | kṣiṇi kṣiṇi | sa<G₄
 1160a>rvagrahabhakṣaṇi | piṅgali | piṅgāli | cumu cumu | sumu sumu |
 10 cu<G₁ 1081b>vicare | tara tara <G₂ 1130a> nāgavilokini | tārayatu māṃ bhagava-
 ti aṣṭamahābhayebhyaḥ sarvatra samantena diśābandhena | vajraprākāra-
 vajrapāśabandhena vajrajvālaviśuddhe | bhuri <G₃ 1141> bhuri | garbhavati |
 garbhaviśodhani | kuṣṣisampūraṇi | <G₁ 1082a> jala jala | cala cala | jalini |

10 The first surviving folio of ms. G₂ begins here.

1 prabhe prabhe] G₃; prabhe pra{...} G₁, *om.* G₄ 1 suprabha°] G₃G₄; {...}° G₁ 1 °viśodha-
 ni] G₁G₄; °viśo[dha]{...} G₃ 1 dhara dhara] G₄; {...}ra G₁, (dhara dhara) G₃ 2 sumu
 sumu sumu] G₁G₃; {...} G₄ 2 ruru] G₃; [ru]{...} G₁, {...} G₄ 2 cale] G₃; {...}le G₁, [cale] G₄
 2 cālaya] G₁G₃; cāla G₄ 2 duṣṭān] G₁; [du]ṣṭān G₃, duṣṭānām G₄ 3 āśāṃ] G₃G₄; {...}
 G₁ 3 śrīvapudhanamjayakamale] G₃; {...}[dha]najayakamale G₁, śrīvapudhanamjayaka-
 ma{...} G₄ 3 kṣiṇi kṣiṇi] G₃; kṣiṇi [kṣ]{...} G₁, {...} G₄ 4 varadāṅkuṣe] *corr.*; {...}radākuṣā
 G₁, varadām{...}śā G₃, {...} G₄ 4 śodhaya śodhaya] G₄; śodhaya śodha{...} G₁, śodhaya
 G₃ 5 bhara bhara] G₁G₃; bhara {...} G₄ 5 bhiri bhiri] G₁G₃; {...} G₄ 5 bhuru bhuru]
 G₁G₃; {...} G₄ 5 maṅgala°] G₁G₃; {...} gala° G₄ 6 khagini] G₃G₄; kha{...} G₁ 6 kha-
 ra khara] G₁G₃; {...} G₄ 6 jvālitaśikhare] *reconstr.*; jālita[śikhare] G₁, jvāli{...}śikhare G₃,
 {...} G₄ 7 samantaprasaritāvabhāsi°] G₃; [sama]{...}saritāvabhāsi° G₁, {...}mantapra-
 saritāvabhāsi{...}° G₄ 7 °devagaṇasamākarṣaṇi] *reconstr.*; °[de]{...}gaṇasamākarṣaṇi G₁,
 °de{...}ṇasamākarṣaṇi G₃, °deva{...} G₄ 7 satyavate] G₁G₃; {...} G₄ 8 tara tara] G₁G₃; (ta-
 ra) tara G₄ 8 tāraya] G₃G₄; {...}raya G₁ 8 °vilokite] G₁G₄; °vilo[ki]{...} G₃ 8 lahu lahu]
 G₁G₃; (lahu la){...} G₄ 8 hutu hutu] G₁; hu(tu) hu(tu) G₃, {...} G₄ 8 kṣiṇi kṣiṇi] G₁G₃;
 {...} G₄ 9 sarva°] G₁G₃; [sarva]° G₄ 9 piṅgali] G₁G₄; {...}li G₃ 9 piṅgāli] G₁G₃; piṅgali
 G₄ 9 cumu] G₁G₃; cu{...} G₄ 9 sumu sumu] G₃; [sumu su]mu G₁, {...} G₄ 10 cuvicare]
 G₃; [cu](vi)care G₁, {...} G₄ 10 nāgavilokini] G₁G₂G₄; nā[ga]{...}ni G₃ 10 tārayatu] G₄;
 tā[raya]tu G₁, tāraya[tu] G₂, tārayantu G₃ 10 māṃ] G₁G₃G₄; {...} G₂ 11 bhagavati]
 G₁G₃; {...} G₂, MAṆI{...} G₄ 11 aṣṭamahābhayebhyaḥ] G₁G₃; {...} G₂, {...}bhayebhyaḥ G₄
 11 sarvatra] G₁G₄; {...} G₂, sarva[tra] G₃ 11 samantena] G₁G₄; {...}mantena G₂, {...}na G₃
 11 °bandhena] G₂; °bandhaḥ G₃, °bandha G₁G₄ 12 vajraprākāravajrapāśabandhena]
reconstr.; vajraprākāravajra[pā]śabandhena G₁, vajraprākāravajrapāśaba{...} G₂, vajraprā-
 kāravajrapāśabaddhena G₃, va{...}ddhena G₄ 12 vajrajvālaviśuddhe] G₁G₄; {...} G₂, vajra-
 jvālavi{...} G₃ 12 bhuri bhuri] G₁G₄; [bhu]ri bhuri G₂, {...} bhuri G₃ 13 garbhaviśodha-
 ni] G₁G₂G₃; {...} G₄ 13 kuṣṣisampūraṇi] G₃; kuṣṣisampūra[ṇi] G₁, kuṣṣisampūra{...} G₂,
 {...}[saṃ]pūmrāṇi G₄ 13 jala jala] G₁G₄; {...} G₂, jala {...} G₃ 13 cala cala] G₁G₄; {...} G₂,
 {...}la G₃ 13 jalini] G₁G₃G₄; {...}lini G₂

varṣatu devo samantena divyodakena | amṛtaṃvarṣaṇi devatāvatāraṇi |
 abhiṣiṇcatu me sugatavaravacanāmṛtavarava<G₄ 1160b>puṣe | rakṣa rakṣa
 mama A(DINIŚINA)SYA sarvatra sarvadā sarvabhayebhyaḥ <G₁ 1082b> sar-
 vopadravebhyaḥ sarvopasargebhyaḥ sarvaduṣṭabhayabhīṭasya sarvaka-
 likalahavigrahavivādaduḥsvapnadurnimittāmaṅgalyapāpavināśani | <G₂ 5
 1130b> sarvayakṣarākṣasanāgavidāraṇi | bala bala balavati | jaya jaya ja{...1...}
 tu mām sarvatra sarva<G₁ 1083a>kālaṃ siddhyatu me imām mahāvidyām sā-
 dhaya maṇḍalaṃ ghātaya vighnām | jaya jaya siddhe | siddhya siddhya |
 buddhya buddhya | pūraya <G₃ 1142> pūraya pūraṇi pūraṇi | pūraya āśāṃ
 sarvavidyodgatamūrte | jayottari jayavati | <G₁ 1083b> tiṣṭha tiṣṭha | samayam 10
 anupālaya | tathāgatahrdayaśuddhe | vyava<G₄ 1161a>lokaya mām aṣṭabhir

3 VON HINÜBER 1981: 165 reads either adini...sya or aviti...sya. This name is not included
 in VON HINÜBER 2004. SCHLIEKER 1984: 72 reads: a...i...i...sya.

1 varṣatu] G₂G₃G₄; {...} G₁ 1 devo] G₂G₃; {...} G₁G₄ 1 samantena] G₂G₃; {...}mantena G₁,
 {...} G₄ 1 divyodakena] G₁G₂; di(vyodakena) G₃, {...}na G₄ 1 °varṣaṇi] G₄; °varṣaṇ{...}
 G₁, °varṣa{...} G₂G₃ 1 devatāvatāraṇi] G₄; {...}vatāraṇi G₁G₃, {...} G₂ 2 abhiṣiṇcatu]
 G₃G₄; °ṣiṇca G₁, {...}bhiṣiṇcatu G₂ 2 sugatavaravacanāmṛtavaravapuṣe] corr.; suga-
 tava{...}amṛtavarapuṣe G₁, sugatavaravacanavaravapuṣe G₂, (sugatavarā amṛtavarava-
 [pu]{...} G₃, {...}puṣe G₄ 2 rakṣa rakṣa] G₁G₂; {...}kṣa G₃, {...} G₄ 3 mama] G₁G₃; ma{...}
 G₂, {...} G₄ 3 A(DINIŚINA)SYA] G₃; devyā {...}BYAKHĀTUNENA G₁, {...} G₂G₄ 3 sarva-
 tra] G₁G₃; {...} G₂G₄ 3 sarvadā] G₁G₂; (sarvadā) G₃, {...} G₄ 3 °bhayebhyaḥ] G₂G₃G₄;
 °bha[ye]{...} G₁ 4 sarvopadravebhyaḥ] G₁G₂; sarv{...}bhyaḥ G₃, om. G₄ 4 °sargebhyaḥ]
 G₁G₂G₃; °sarg{...} G₄ 4 sarvaduṣṭabhayabhīṭasya] reconstr.; sarvaduṣṭabhayabhī(tasya)
 G₃, sarva[du]{...}yabhīṭasya G₁, {...}[ya] G₂, {...} G₄ 5 °kalikalaha°] G₁G₂; °kali[ka]{...}°
 G₃, °ka{...}ha° G₄ 5 °vigrahavivāda°] G₂G₃G₄; °vighra[ha]{...}vāda° G₁ 5 °duḥsva-
 pnapnadurnimittāmaṅgalya°] G₁G₃; °dusvapnadurnimittāma{...}° G₂, °duḥsvapnadurnimi-
 ttāmaṅgalya{...}° G₄ 5 °pāpavināśani] G₃; °pāpa{...}śani G₁, °{...} G₂G₄ 6 sarva°] G₂; (sa)rva°
 G₁, {...}° G₃G₄ 6 °rākṣasa°] G₁G₂G₃; °rākṣasā° G₄ 6 bala bala balavati] G₁G₂; vala vala
 valavati G₃G₄ 6 jaya jaya] G₁G₃; jaya {...} G₂, {...} G₄ 7 ja{...}tu] G₃; [ja]{...} G₁, {...} G₂G₄
 7 mām] G₃; {...} G₁G₄, {...}PHANASYA G₂ 7 sarvatra] G₂G₃; {...} G₁G₄ 7 sarva°] G₂G₃G₄;
 {...}° G₁ 7 siddhyatu] G₄; si{...} G₁, siddhyantu G₂G₃ 7 me] G₂G₃; {...} G₁, om. G₄
 7 imām] G₂G₃; {...} G₁, imā G₄ 7 mahāvidyām] G₂; {...}[hā]vidyām G₁, mahādyām G₃,
 vidyā G₄ 8 sādahaya] G₃G₄; sā[dha]{...} G₁, sā{...} G₂ 8 maṇḍalaṃ] G₁G₄; {...} G₂, maṇḍa-
 [laṃ] G₃ 8 ghātaya] G₂; (ghātaya) G₁, {...}taya G₃, {...} G₄ 8 vighnām] G₃; (vighnām)
 G₁, {...}ghnām G₂, {...} G₄ 8 jaya jaya] G₁G₃; jaya jaya jaya G₂, {...} G₄ 8 siddhe] G₂G₃;
 si{...} G₁, {...}ddhe G₄ 9 pūraya pūraya] reconstr.; pūraya pūra{...} G₁, pū{...} G₂, pūraya
 pū{...} pūraya G₃, pūṃraya pūraya G₄ 9 pūraṇi pūraṇi] G₁G₃G₄; {...}ṇi G₂ 9 pūraya]
 G₂; (pūraya) G₁G₃, {...} G₄ 9 āśāṃ] G₁G₂G₃; {...} G₄ 10 sarvavidyodgatamūrte] G₂;
 sarva[vi]{...}dgata[mū]rte G₁, sarvavidyodgatamūte G₃, {...}[mū]rte G₄ 10 jayavati] G₄;
 {...} G₁, ja[ya]{...} G₂, jayāvati G₃ 10 tiṣṭha tiṣṭha] G₃G₄; [tiṣṭha ti]ṣṭha G₁, {...} G₂ 10 sa-
 mayam] G₁G₃G₄; {...}m G₂ 11 anupālaya] G₂; anu{...} G₁, unupālaya G₃, anup{...} G₄
 11 tathāgatahrdayaśuddhe] G₁G₂; tathāgatahrdaya{...}ddhe G₃, {...} G₄ 11 vyavalokaya]
 G₂G₃; vya(va)loka[ya] G₁, {...}lokaya G₄ 11 mām] G₃G₄; {...} G₁G₂ 11 aṣṭabhir] G₃G₄;
 {...}ṣṭabhir G₁, {...} G₂

- mahādāruṇabhayaiḥ sara sara | prasara prasara | sarvāvaraṇaviśodhani | samantākāramaṇḍalaviśuddhe | vi<G₁ 1084a>gate vigate | vigatamalaviśodhani | kṣiṇa kṣiṇa sarvapāpaviśuddhe | malavigate | tejavati | vajravati | trailokyādhiṣṭhite svāhā || sarvatathāgatamūrdhābhiṣikte svāhā || sarva-
 5 bodhisatvābhiṣikte <G₁ 1084b> svāhā || sarvadevatābhiṣikte svāhā || sarvatathāgatahr̥dayādhiṣṭhitahr̥daye svāhā || [sa]{...1...}tathāgatasamayāsiddhe svāhā || indre indravati i<G₄ 1161b>ndravavyavalokite <G₃ 1143> svāhā || brahme brahmādhyuṣite svāhā || viṣṇunamaskṛte svā[hā] || <G₁ 1085a> {...1...}heśvara-
 vanditapūjitāye svāhā || vajradharavajrapāṇibalavīryā(dhiṣṭhi)te <G₅ 3328>
 10 svāhā || dhṛtirāṣṭrāya svāhā || virūḍhakāya svāhā || virūpākṣāya svāhā || vaiśravaṇāya svāhā || caturmahārājanamaskṛtāya svāhā || ya<G₁ 1085b>māya

3 Folio 1130 of ms. G₂ ends here. A folio is most probably missing between 1130 and 1131 and ms. G₂ continues after this lacuna. 10 The first surviving folio of ms. G₅ begins here.

1 mahādāruṇabhayaiḥ] G₁G₃G₄; {...}h G₂ 1 sara sara] G₂G₃G₄; sa[ra] {...}ra G₁ 1 pra-
 sara prasara] G₁G₂; prarasara G₃, {...} G₄ 1 sarvāvaraṇaviśodhani] *reconstr.*; sarvāva-
 raṇa[vi]śodhani G₁, sarvāvaraṇaviśodha{...} G₂, {...}rvāvaraṇaviśodhani G₃, {...}dhani G₄
 2 samantākāramaṇḍalaviśuddhe] G₄; samantākāramaṇḍalaviśu[ddhe] G₁, {...} G₂, sama-
 ntākāramaṇḍaviśuddhe G₃ 2 vigate vigate] G₃; {...}gate vigate G₁G₂, vigate viga{...} G₄
 3 vigatamalaviśodhani] G₁; vigatamalaviśodhane G₂, {...}gatamalaviśodhani G₃, {...} G₄
 3 kṣiṇa kṣiṇa] G₃G₄; kṣi{...} kṣiṇa G₁, [kṣiṇa kṣiṇa] G₂ 3 malavigate] G₄; malaviga{...} G₁,
 mala{...}te G₃ 3 tejavati] G₃; (teja)vati G₁, {...} G₄ 3 vajravati] G₁G₃; {...} G₄ 4 trailokyā-
 dhiṣṭhite] *reconstr.*; trai(lo)kyādhiṣṭhite G₃, trailokyādhi[ṣṭhi]te[te] G₁, {...}kyādhiṣṭhite G₄
 4 sarvatathāgatamūrdhābhiṣikte] *reconstr.*; sarvatathāgatamūrdhā[bhi]ṣikte G₁, sarvata-
 thā{...}mūrdhābhiṣikte G₃, sarvatathāgatamūrdhābhi{...} G₄ 4 svāhā] G₁G₃; {...} G₄ 5 sa-
 rvabodhisatvābhiṣikte] G₃; sarvabodhisatvā[bhi]{...} G₁, {...}dhisatvābhiṣikte G₄ 5 svāhā]
 G₃G₄; [svāhā] G₁ 5 °devatābhiṣikte] G₁G₄; °[de]{...}ṣikte G₃ 6 sarvatathāgatahr̥dayā-
 dhiṣṭhita°] G₃; sa[rva]{...}tahr̥dayādhiṣṭhita° G₁, sarvatathā{...}ādhisita° G₄ 6 svāhā] G₁;
 {...} G₃, (svāhā) G₄ 6 [sa]{...}tathāgata°] G₁G₃; {...}thāgata° G₄ 7 indre] G₃; i[ndre] G₁, {...}
 G₄ 7 indravati] G₁G₃; {...} G₄ 7 indravavyavalokite] G₁; indra{...} G₃, {...}ndravavyavalokite
 G₄ 8 brahmādhyuṣite] G₃G₄; {...}hmādhyuṣite G₁ 8 viṣṇunamaskṛte] G₁G₃; (viṣṇuna-
 manaskṛ) G₄ 8 svā[hā]] G₁; {...} G₃G₄ 9 {...}heśvaravanditapūjitāye] *reconstr.*; {...}heśvara-
 vanditapūji(tā){...} G₁, {...}śvaravanditapūjitāye G₃, {...}ravanditapūjitāye G₄ 9 vajradha-
 ra°] G₃; vajradha[ra]° G₁, (vajradhara) G₄ 9 °vajrapāṇi°] G₃; °{...}jrapāṇi° G₁, °{...}(pāṇi)°
 G₄ 9 °balavīryā(dhiṣṭhi)te] *reconstr.*; °balavīryā{...} G₁, °ba{...}te G₃, °(ba){...}(vīryādhi-
 ṣṭhi){...} G₄ 10 svāhā] G₃G₅, svāhā G₁, {...} G₄ 10 dhṛtirāṣṭrāya] G₃G₅; dhṛ{...}rāṣṭrāya
 G₁, {...} G₄ 10 svāhā] G₁G₃G₅; {...} G₄ 10 virūpākṣāya] G₁G₄G₅; [vi]{...}ya G₃ 10 svāhā]
 G₁G₃G₄; {...} G₅ 11 vaiśravaṇāya] G₁G₃; {...} G₄, {...}śravaṇāya G₅ 11 svāhā] G₃G₅;
 {...}[hā] G₁, {...} G₄ 11 caturmahārājanamaskṛtāya] G₅; caturmahā(rāja)namaskṛtāya G₁,
 caturmahārājanama{...}ya G₃, {...}rājanamaskṛtāya G₄ 11 svāhā] G₃G₄G₅; [svā]{...} G₁
 11 yamāya] G₃G₄; {...}[mā]ya G₁, (yamā){...} G₅

svāhā || yamapūjitanamaskṛtāya svāhā || varuṇāya svāhā || mārutāya svā-
hā || mahāmārutāya svāhā || agnine svāhā || nāgavilokitāya <G₅ 3329> svāhā ||
devagaṇebhyaḥ svāhā || nāgagaṇebhyaḥ svāhā || yakṣagaṇebh<G₄ 1162a>yaḥ
svāhā || <G₁ 1086a> rākṣasagaṇebhyaḥ svāhā || gandharvagaṇebhyaḥ <G₃ 1144>
svāhā || asuragaṇebhyaḥ svāhā || garuḍagaṇebhyaḥ svāhā || kiṃnaragaṇe- 5
bhyaḥ svāhā || mahoragaṇebhyaḥ svāhā || manuṣyebhyaḥ svāhā || a-
manuṣyebhyaḥ svāhā || sarvagrahebhyaḥ svāhā || sa{...4...} <G₅ 3330> svāhā ||
sarvapretebhyaḥ <G₁ 1086b> svāhā || piśācebhyaḥ svāhā || apasmārebhyaḥ
svāhā || kumbhāṇḍebhyaḥ svāhā || om dhuru dhuru svāhā || turu turu
svāhā || muru muru svā<G₂ 1131a>hā || hana hana sarvaśatrūṇām svāhā || da- 10
ha daha sarvaduṣṭānām svāhā || paca pa<G₁ 1087a>ca sarvapratyarthikapra-
tyamitrānām ye <G₄ 1162b> mama TRAILOKADEVISYA ahitaiṣiṇas teṣām sar-

10 Folio 1131 of ms. G₂ continues here after the lacuna.

1 svāhā] G₁G₃G₄; {...}hā G₅ 1 yamapūjitanamaskṛtāya] G₃G₅; yamapūjitanama[skr]{...}
G₁, {...} G₄ 1 svāhā] G₁G₃G₅; {...}hā G₄ 1 varuṇāya] G₁G₄G₅; {...}ruṇāya G₃ 1 mārutāya]
G₁G₃G₄; {...}ya G₅ 2 svāhā] G₃G₄G₅; [svā]{...} G₁ 2 °mārutāya] G₁G₃G₅; °mā{...} G₄
2 svāhā] G₁G₃G₅; {...} G₄ 2 agnine] G₁G₅; {...}ne G₃, {...} G₄ 2 svāhā] G₃G₅; [svā]{...}
G₁, {...} G₄ 2 °vilokitāya] G₁G₃G₄; °vi(lo)kitā{...} G₅ 3 svāhā] G₃G₄G₅; [svā]{...} G₁
3 nāgagaṇebhyaḥ] G₅; nāgaṇebhyaḥ G₁, nāga{...} G₃, {...} G₄ 3 svāhā] G₁G₃G₅; {...} G₄
3 yakṣagaṇebhyaḥ] G₁G₃G₅; {...}[yaḥ] G₄ 4 svāhā] G₃G₄; svā{...} G₁G₅ 4 rākṣasa°]
G₁; (rākṣa)sa° G₃, rākṣa° G₄, {...}kṣasa° G₅ 4 svāhā] G₁G₄G₅; om. G₃ 4 °gaṇebhyaḥ]
G₄G₅; °gaṇebhya{...} G₁, °gaṇe[bhyaḥ] G₃ 5 svāhā] G₃G₅; {...}hā G₁, [svā]{...} G₄ 5 a-
suragaṇebhyaḥ] G₁G₃; {...} G₄, asuraga(ṇe){...} G₅ 5 svāhā] G₁G₃; {...} G₄G₅ 5 garuḍa-
gaṇebhyaḥ] G₃G₅; garuḍagaṇe{...} G₁, [ga]ruḍagaṇebhyaḥ G₄ 6 °gaṇebhyaḥ] G₁G₅;
{...}ṇebhyaḥ G₃, °gaṇebhya G₄ 6 mahoragaṇebhyaḥ] G₃; mahoragaṇebhyaḥ G₁, ma-
ho{...} G₄, mahoraga(ṇebhya){...} G₅ 6 svāhā] G₁G₃; {...} G₄G₅ 6 manuṣyebhyaḥ] G₁G₃G₅;
{...}syebhyaḥ G₄ 7 amanuṣyebhyaḥ] G₄G₅; a{...}[nu]ṣyebhyaḥ G₁, [a]{...}nuṣyebhyaḥ G₃
7 °grahebhyaḥ] G₁G₃G₅; °gra{...} G₄ 7 svāhā] G₁G₃G₅; {...} G₄ 7 sa{...} svāhā] G₅; {...}
(svāhā) G₁, {...} svāhā G₄, om. G₃ 8 sarvapretebhyaḥ] G₃; (pretebhyaḥ) G₁, pretebhyaḥ
G₄G₅ 8 piśācebhyaḥ] G₄G₅; piśā{...} G₁, {...}(śā)cebhyaḥ G₃ 8 svāhā] G₄G₅; {...}hā G₁, om.
G₃ 8 apasmārebhyaḥ] G₃G₅; (apasmārebhyaḥ) G₁, {...} G₄ 9 svāhā] G₃G₅; (svā)hā G₁,
{...} G₄ 9 kumbhāṇḍebhyaḥ] G₁G₃; {...} G₄, kum(bh){...} G₅ 9 svāhā] G₃G₅; [svā]{...} G₁,
[svā]hā G₄ 9 svāhā] G₁G₄G₅; {...}hā G₃ 10 turu turu svāhā] G₁G₃G₅; {...} G₄ 10 muru
muru svāhā] G₃G₅; {...}ru (muru) svāhā G₁, {...}hā G₂, {...} svāhā G₄ 10 hana hana] G₂G₃;
(ha)na hana G₁, ha{...} G₄, (hana ha){...} G₅ 10 sarvaśatrūṇām] G₁G₂; sarva{...}ṇām G₃,
{...}ṇām G₄, {...}rvaśatrūṇām G₅ 11 daha daha] G₃G₄G₅; (da)ha daha G₁, daha {...} G₂
11 sarvaduṣṭānām svāhā] G₁G₃G₅; {...} G₂, sarvaduṣṭānām [svāhā] G₄ 11 paca paca]
G₃G₅; pa[ca] {...} ca G₁, {...} ca G₂, {...} G₄ 11 sarvapratyarthika°] G₁G₂; {...}tyarthikā° G₃,
[sarvapraty]{...}° G₄, (sarva){...}(rthika)° G₅ 12 °pratyamitrānām] G₃G₅; °pratyāmītrānām
G₂, °pratya{...} G₁, °{...} G₄ 12 ye mama] G₂G₃G₅; {...} G₁, {...} [mama] G₄ 12 TRAILOKA-
DEVISYA] G₅; devyā ŚĀBYAKHĀTUNESYA G₁^{ac}, devyā ŚĀBYAKHĀTUNENASYA G₁^{pc}, om.
G₂G₃, MAṆIKEASYA G₄ 12 ahitaiṣiṇas] G₃G₅; ahitaiṣi{...} G₁, ahitai{...} G₂, hitaiṣiṇas G₄
12 teṣām] G₃G₄G₅; [te]{...} G₁, {...} G₂

- veṣāṃ śa<G₅ 3331>rīraṃ jvālaya duṣṭacittānāṃ svāhā || jvalitāya svāhā || <G₃ 1145> prajvalitāya svāhā || dīptajvālaya svāhā || samantajvalitā<G₁ 1087b>ya svāhā || māṇibhadrāya svāhā || pūrṇabhadrāya svāhā || mahākālāya svāhā || mātṛgaṇāya svāhā || yakṣiṇīnāṃ svāhā || rākṣasīnāṃ svāhā || ākāśamā-
 5 trīnāṃ svāhā || samudravāsinīnāṃ svāhā || rā<G₅ 3332>trica<G₁ 1088a>rāṇāṃ svāhā || divasacarā<G₂ 1131b>ṇāṃ svāhā || trisaṃdhyacarāṇāṃ svāhā || velā-
 carāṇāṃ svāhā || avelācarāṇāṃ svāhā || garbhaharebhyah svāhā || garbha-
 saṃtāraṇi hulu hulu svāhā || <G₄ 1163a> oṃ svāhā || sva svāhā || bhū svāhā ||
 bhuva svāhā || bhūr bhuva svāhā || ciṭi ci<G₁ 1088b>ṭi svāhā || viṭi viṭi svāhā
 10 || dharaṇi svāhā || vīraṇi svāhā || agni svāhā || tejovapu svāhā || cili <G₅ 3333>
 cili svāhā || sili sili svāhā || buddhya buddhya svāhā || siddhya siddhya

1 sarveṣāṃ] G₄; {...}ṣāṃ G₁, {...} G₂G₃, sarve{...} G₅ 1 śarīraṃ] G₁G₂G₃G₄; {...}rīraṃ G₅
 1 °cittānāṃ] G₁G₃G₅; °cittā{...} G₄ 1 svāhā] G₂G₃G₅; {...} G₁G₄ 1 jvalitāya] G₁G₂G₃G₅;
 {...}ya G₄ 1 svāhā] G₁G₄G₅; {...} G₂G₃ 2 prajvalitāya] G₁G₃G₄G₅; {...}[ya] G₂ 2 dīpta°]
 G₁G₂G₃G₄; {...}° G₅ 2 samantajvalitāya] G₅; samantajvali{...}(ya) G₁, samantajvali{...}
 G₂G₃, sama[ntajvali]{...} G₄ 3 svāhā] G₁G₅; {...}hā G₃, {...} G₂G₄ 3 māṇibhadrāya] G₃;
 māṇibhadrāya G₁G₅, {...}bhadrāya G₂, {...} G₄ 3 pūrṇabhadrāya] G₂G₃G₄; [pū]{...}drāya
 G₁, [pū]{...}bhadrāya G₅ 3 °kālāya] G₁G₄G₅; °kā{...} G₂, °{...} G₃ 3 svāhā] G₁G₅; {...}
 G₂, {...}hā G₃, svā{...} G₄ 4 mātṛgaṇāya] G₃G₅; [mā]ṭṛgaṇāya G₁, {...}[ṭṛga]ṇāya G₂, {...}
 G₄ 4 svāhā] G₁G₂G₃; {...} G₄, (svāhā) G₅ 4 yakṣiṇīnāṃ] G₂G₃; yakṣiṇī[nāṃ] G₁,
 {...}kṣiṇīnāṃ G₄, yakṣi{...} G₅ 4 svāhā] G₂G₃G₄G₅; {...}hā G₁ 5 ākāśamātrīnāṃ] G₅; ā-
 kāśamā{...} G₁, {...}[ṇāṃ] G₂, {...}śamātrīnāṃ G₃, ākāśa{...} G₄ 5 svāhā] G₁G₂G₃G₅; {...} G₄
 5 samudravāsinīnāṃ] G₃G₅; samuvāsinīnāṃ G₁, samudranivāsinīnāṃ G₂, {...}nāṃ G₄
 5 svāhā] G₂G₃G₄; {...} G₁, [svā]{...} G₅ 5 rātrcarāṇāṃ] G₄; {...}rāṇāṃ G₁, rātrcarā{...} G₂,
 rātrcarāṇāṃ G₃, {...}tricarāṇāṃ G₅ 6 svāhā] G₂G₄G₅; (svā)hā G₁, svā{...} G₃ 6 divasaca-
 rāṇāṃ] G₄G₅; divasacarāṇā G₁, {...}[ṇāṃ] G₂, {...}carāṇāṃ G₃ 6 svāhā] G₂G₃G₄G₅; sv{...}
 G₁ 6 ṭṛsaṃdhyacarāṇāṃ] G₃; {...}ṇāṃ G₁, trisaṃdhyacā[ri]ṇīnāṃ G₂, {...} G₄, ṭṛsaṃdhyac-
 arāṇā G₅ 6 svāhā] G₁G₂G₃G₅; {...} G₄ 7 velācarāṇāṃ] G₁G₂G₃; {...} G₄, velā{...} G₅
 7 avelācarāṇāṃ] G₄G₅; ave[lā]{...} G₁, a{...} G₂, {...}carāṇāṃ G₃ 7 svāhā] G₁G₃G₄G₅; {...} G₂
 7 garbhaharebhyah] G₁G₃G₄G₅; {...}harebhyah G₂ 8 garbhasaṃtāraṇi] G₂G₃G₅; garbha{...}
 (raṇi) G₁, {...} G₄ 8 hulu hulu] G₁G₂; hulu hu[lu] G₃, {...} G₄, hulu [hulu] G₅ 8 svāhā]
 G₁G₂; {...} G₃G₄G₅ 8 oṃ svāhā] G₁G₂G₃G₅; [oṃ svāhā] G₄ 8 sva] G₁G₃G₅; {...} G₂G₄
 8 svāhā] G₃G₅; svā{...} G₁, {...} G₂, [svāhā] G₄ 8 bhū] G₃G₅; [bhū] G₁G₄, {...} G₂ 8 svāhā]
 G₁G₃G₄G₅; {...} G₂ 9 bhūr bhuva] G₂G₃; bhuṛ bhūva G₁, bhuṛ bhuva G₄, bhū bhuva
 G₅ 9 svāhā] G₁G₂G₃G₅; {...} G₄ 9 ciṭi ciṭi] G₂G₃G₅; {...}ṭi G₁, {...} G₄ 9 svāhā] G₁G₂; {...}
 G₃G₅G₄ 9 viṭi viṭi svāhā] G₁G₃G₅; om. G₂, {...}ṭi svāhā G₄ 10 svāhā] G₁G₃G₄G₅; svā{...}
 G₂ 10 vīraṇi] G₃G₄G₅; vī{...} G₁, {...} G₂ 10 svāhā] G₃G₄G₅; {...}hā G₁, {...} G₂ 10 agni]
 G₁G₃G₄; {...} G₂, [agni] G₅ 10 svāhā] G₁G₂G₃G₅; svā{...} G₄ 10 tejovapu] G₁G₂G₅;
 tejova{...} G₃, {...} G₄ 10 svāhā] G₁G₂G₃; {...} G₄, svā{...} G₅ 11 cili cili] G₂G₃; cili [ci]{...}
 G₁, {...}li svāhā G₄, {...} cili G₅ 11 sili sili] G₁G₃G₄G₅; sili si{...} G₂ 11 svāhā] G₁G₃G₄G₅;
 {...} G₂ 11 buddhya buddhya] G₁G₄G₅; budhya budhya G₃, {...} G₂ 11 svāhā] G₃G₄;
 [svā]{...} G₁G₅, {...} G₂ 11 siddhya siddhya] G₁G₂; siddhya si[ddhya] G₃, {...} G₄, {...}ddhya
 G₅

svāhā || maṇḍalabandhe svāhā || sīmābandhani svāhā || sarvaśatrūṇaṃ
jam<G₃ 1146>bha jambha svāhā || <G₁ 1089a> stambhaya stambhaya svāhā ||
cchinda cchinda svāhā || bhinda bhinda svāhā || bhañja jambha svāhā ||
bandha bandha svāhā || mohaya mohaya svāhā || maṇivīśuddhe svāhā
|| sūrye sūrye sūryaviśuddhe vibodhani svāhā || candre <G₄ 1163b> candre 5
pūrṇa<G₅ 3334>candre svāhā || grahebhyaḥ <G₁ 1089b> svāhā || nakṣatrebhyaḥ
svāhā || śive svāhā || śānti svāhā || svastyayane svāhā || śivaṃkari śāntikari
puṣṭivardhani svāhā || śrīkari svāhā || śriyavardhani svāhā || śriyajvālani
svāhā || namuci svāhā || maruci svāhā || vegavati svāhā || om sarvatathā-
gatamūrte prava<G₁ 1090a>ravigatabhaye | śamayasva me bhagavati sarva- 10
pāpā | <G₅ 3335> svastir bhavatu mama MAṆIKEASYA muni muni | vimuni |
cari calane | bhayavigate | bhayaharaṇi | bodhi bodhi | śodha<G₃ 1147>ya

4 Folio 1131 of ms. G₂ ends here. Ms. G₂ continues after a lacuna of several folios.

1 svāhā] G₁G₂G₃G₅; {...} G₄ 1 maṇḍalabandhe] G₁G₂; (maṇḍala)bandhe G₃, {...} G₄,
[maṇḍa]{...} G₅ 1 svāhā] G₁G₂G₃; {...} G₄, {...}hā G₅ 1 sīmābandhani] G₃G₅; {...}ba-
ndhani G₁G₄, sīmāva{...} G₂ 1 sarvaśatrūṇaṃ] G₁G₃G₄G₅; {...} G₂ 2 jambha jambha]
G₃G₅; [jaṃ]bha jaṃ[bha] G₁, {...} jambha G₂, jambha jabha G₄ 2 svāhā] G₂G₃G₄G₅;
{...} G₁ 2 stambhaya stambhaya] G₂; [staṃ]bha staṃbhaya G₁, stambha stambhaya
G₃G₅, {...} G₄ 2 svāhā] G₁G₂G₃; {...} G₄G₅ 3 cchinda cchinda] G₂G₃; cchinda cchi[nda]
G₁, {...} cchinda G₄, {...}nda cchinda G₅ 3 bhinda bhinda] G₃G₄G₅; {...} bhinda G₁, {...}
G₂ 3 svāhā] G₁G₃G₄G₅; {...} G₂ 3 bhañja jambha] G₁G₃G₄; bhañja bhañja G₅, {...}
G₂ 3 svāhā] G₁G₃G₄G₅; {...} G₂ 4 svāhā] G₂G₃G₅; [svā]hā G₁, {...} G₄ 4 moha-
ya mohaya] G₁G₂G₃; {...} mohaya G₄, mohaya [mo]{...} G₅ 4 maṇivīśuddhe] G₁G₄G₅;
maṇi{...} G₂, {...}niviśuddhe G₃ 5 sūryaviśuddhe vibodhani] G₃; sūryaviśuddhivibodha-
ni G₁G₅, sūryaviśuddhe vi{...} G₄ 5 candre candre] G₁; candre ca[ndre] G₃, {...} candre
G₄, [candre] {...} G₅ 6 pūrṇa°] G₁G₃G₄; {...}° G₅ 6 grahebhyaḥ] G₃G₄G₅; grahe{...} G₁
6 nakṣatrebhyaḥ] G₁G₃G₄; nakṣatre{...} G₅ 7 svāhā] G₁G₃G₄; {...} G₅ 7 śive] G₁G₃; śi{...}
G₄, {...} G₅ 7 svāhā] G₁G₃; {...} G₄G₅ 7 śānti] G₁; {...}nti G₃, {...} G₄G₅ 7 svāhā] G₃; {...}hā
G₁, {...} G₄G₅ 7 svastyayane] G₁G₃; {...}yane G₄, {...}ne G₅ 7 śivaṃkari] G₃G₅; śivekari
G₁, śivaṃka[ri] G₄ 8 puṣṭivardhani] G₃G₄; puṣṭhivardhani G₁, [puṣṭi]{...} G₅ 8 svāhā]
G₁G₄; {...} G₃G₅ 8 śrīkari] G₁G₃G₄; {...} G₅ 8 svāhā] G₁G₃; {...} G₄G₅ 8 śriyavardhani]
G₁G₃; {...} G₄G₅ 8 svāhā] G₁G₃G₅; {...} G₄ 9 namuci] G₁G₄; {...}ci G₃, na[mu]{...} G₅
9 svāhā] G₃G₄; svā[hā] G₁, {...} G₅ 9 maruci svāhā] G₃G₄; om. G₁, {...} G₅ 9 vegavati
svāhā] G₁G₃; {...} G₄G₅ 9 om] G₁G₃G₅; {...} G₄ 10 sarvatathāgatamūrte] G₅; sarvata-
thāgata[mūrte] G₁, sarvatathāgata{...} G₃, {...}tamūrte G₄ 10 pravara°] G₄G₅; {...}[ra]° G₁,
{...}ra° G₃ 10 śamayasva] G₁G₃G₄; {...} G₅ 10 me] G₁G₃G₄; {...} G₅ 10 bhagavati] G₃;
[bhagavati] G₁, {...} G₄G₅ 11 sarvapāpā] G₃; {...} G₁G₄G₅ 11 svastir] G₁; sva[stir] G₃,
{...} G₄, [sva]stir G₅ 11 bhavatu] G₁G₅; {...} G₃G₄ 11 mama MAṆIKEASYA] G₄; mama
TRAILOKADEVISYA G₅, om. G₁G₃ 11 muni] G₁G₄; {...}ni G₃, amuni G₅ 11 vimuni]
G₃G₄; om. G₁, vi{...} G₅ 12 cari calane] G₁G₃G₄; {...} G₅ 12 bhayavigate] G₃; bha{...}te
G₁, {...} G₄G₅ 12 bhayaharaṇi] G₁G₃; {...} G₄, {...}yaharaṇi G₅ 12 bodhi bodhi] G₁G₅; {...}
G₃, {...} [bodhi] G₄

śodhaya | buddhili buddhili | sarvatathāgatahṛdayajuṣṭe svāhā || om muni
muni<G₄ 1164a>vare | abhiṣiñcatu mām sarvatathāgatasar<G₁ 1090b>vavidyā-
bhiṣekair mahāvajrakavacasamudrāmudritaiḥ sarvatathāgatahṛdayādhi-
ṣṭhitavajre svāhā ||

- 5 samantajvālāmālāviśuddhiḥsphuritacintāmaṇimudrāhṛdayāparājita-
dhāraṇī asya pratisarā vidyārājā ||

- [15] sahaśravaṇamātrenāyaṃ mahābrāhmaṇa tasya <G₁ 1091a> kulaputra-
sya vā kuladuhitryā vā sarvapāpavinirmuktir bhavati | yasya punar ayam
hṛdayagatā bhavati | tasya mahābrāhmaṇa vajrakāya iti veditavyaṃ | na
10 cāsyāgni kāye kra<G₄ 1164b>miṣyati | kim iti saṃjñātam |

[16] yadā kapilavastuni mahānagare rāhulabhadraṃ <G₁ 1091b> kumāraṃ
kuṣṭigatam abhūva | tadā gopayā śākyakanyayā ātmānam agnikhadā<G₃

4 The last surviving folio of ms. G₅ ends here.

1 śodhaya śodhaya] G₅; śodhaya G₁, {...}ya bodhaya G₃, [śodha]ya śodhaya G₄ 1 bud-
dhili buddhili] G₃G₄; bu{...} buddhili G₁, {...} G₅ 1 sarvatathāgatahṛdayajuṣṭe] G₁G₃;
sa{...} G₄, {...}juṣṭe G₅ 1 svāhā] G₅; svā[hā] G₁, svā{...} G₃, {...} G₄ 2 om muni munivare]
G₅; [om] muni munivare G₁, {...} muni munivare G₃, {...}vare G₄ 2 abhiṣiñcatu] G₃; a-
bhiṣiñca G₁G₄, [a]{...} G₅ 2 mām] G₁G₃G₄; {...} G₅ 3 sarvatathāgatasarvavidyābhiṣekair]
reconstr.; sarvata{...}vavidyābhiṣekair G₁, satathāgatasarvavidyā{...} G₃, sarvatathāgatasar-
rvavi{...} G₄, {...} G₅ 3 mahāvajrakavaca°] G₁; {...}vajrakavaca° G₃, {...}° G₄, {...}hāvajraka-
vaca° G₅ 3 °samudrāmudritaiḥ] G₃; °samu{...}[taiḥ] G₁, °{...}drāmudritaiḥ G₄, °samudra-
mudritaiḥ G₅ 4 sarvatathāgatahṛdayādhiṣṭhitavajre] G₁G₄; (sarvatathā)gatahṛdayā-
dhiṣṭhita{...} G₃, sarva[ta]{...} G₅ 4 svāhā] *reconstr.*; svā[hā] G₁, {...}hā G₃, {...} G₄ 5 sama-
nantajvālāmālā°] G₃; {...}mantajvālāmālā° G₁, {...}° G₄ 5 °viśuddhiḥsphuritacintāmaṇi°] G₃;
°viśuddhiḥsphuritacintāma{...}° G₁, °{...}śuddhiḥsphuritacintāmaṇi° G₄ 6 °mudrāhṛda-
yāparājita dhāraṇī] *reconstr.*; °{...}drāhṛdayāparājita dhāraṇī-m G₁, °mudrā(hr){...}rājita dhā-
raṇī G₃, °mudrāhṛdayāparā{...} G₄ 6 asya] G₁G₃; {...} G₄ 6 pratisarā] G₃; pratisara G₁,
{...} G₄ 6 vidyārājā] G₃G₄; [vi]{...}[jā] G₁ 7 °mātrenāyaṃ] G₁G₄; °{...}nāyaṃ G₃ 7 ma-
hābrāhmaṇa] G₃; mahābrāhma{...} G₁, mahā{...} G₄ 7 tasya] G₃; {...} G₁G₄ 8 kulaputra-
sya] G₁G₃; {...}(putrasya) G₄ 8 sarvapāpavinirmuktir] G₄; [sarvap]{...}ktir G₁, [s]{...}pa-
vinirmuktir G₃ 8 yasya] G₁G₃; [yasya] G₄ 8 punar] G₁G₃; {...} G₄ 8 ayam] G₁G₃; {...}
G₄ 9 hṛdayagatā] G₃; hṛdayaga[tā] G₁, {...}gatā G₄ 9 bhavati] G₃G₄; {...}ti G₁ 9 ma-
hābrāhmaṇa] G₁G₄; {...}hābrāhmaṇa G₃ 9 veditavyaṃ] G₃; {...}ditavyaṃ G₁, vedita{...}
G₄ 10 na cāsyāgni] G₃; na cāsyāgniṃ G₁, {...} G₄ 10 kāye kramiṣyati] G₁; kā(ye) kra-
miṣyati G₃, {...}miṣyati G₄ 10 kim] G₁G₄; {...}m G₃ 10 saṃjñātam] G₃G₄; {...}jñātam
G₁ 11 kapilavastuni] G₃; kapilavastunir G₁G₄ 11 mahānagare] G₁; (mahā)nagare G₃,
mahānagar{...} G₄ 11 rāhulabhadraṃ] G₃; rāhu{...} G₁G₄ 11 kumāraṃ] G₁; ku[m]{...}
G₃, {...} G₄ 12 kuṣṭigatam] G₁G₃; {...} G₄ 12 abhūva] G₃; *om.* G₁, {...}va G₄ 12 gopayā]
G₄; (go)payā G₃, *om.* G₁ 12 śākyakanyayā] G₃G₄; *om.* G₁ 12 ātmānam] G₃G₄; *om.* G₁

1148>yām prakṣiptaḥ | tatra padminī prādurbhūtā | tadā rāhulabhadraṃ
kumāraṃ kukṣigatam asya vidyāyā anusmaraṇamātreṇa sa agnis tasmin
kṣaṇe śītībhāvam upagatā | na gopayā śākyakanyayā śārīram agninā spr-
ṣṭam iti |

[17] tat kasya hetoḥ | eṣa vidyā sarvatathāgatādhiṣṭhānādhiṣṭhitā tena 5
hetunā ma{...2...}hma<G₁ 1092a>ṇa agnir na dahati | na ca viṣeṇa śakyam jīvitād
vyavaropayitum | tat katham iti |

[18] yadā <G₄ 1165a> mahābrāhmaṇa śūrpārake mahānagaravare {...2...}ba-
likasya śreṣṭhino putro vidyāvādiko babhūva | tena tadvidyābalena takṣa-
ko nāgarājā | ā<G₁ 1092b>karṣitaḥ | ākarṣayitvā ca pramādavaśād baddho na 10
dāntaḥ | yāvat tena sau krodhā daṣṭo | tīvrāṃ vedanāṃ vedayati | jānāti ca
yathā me jīvitam niruddham i<G₃ 1149>ti | tatra bahavo vādikā āhūtā na ca
kaścic chaknoti tam viṣaṃ ceṣṭayitum | atha tatraiva śūrpārake mahānaga-

2 G₁ omits a longer part here (eyeskip): from abhūva to kukṣigatam.

1 °khadāyām] G₁; °kha{...}yā G₃, °khadāy{...} G₄ 1 prakṣiptaḥ] G₃; om. G₁, {...} G₄ 1 tatra]
G₃; om. G₁, {...} G₄ 1 padminī] G₃; om. G₁, {...} G₄ 1 prādurbhūtā] G₃; om. G₁, {...} G₄
1 tadā] G₃G₄; om. G₁ 1 rāhulabhadraṃ] G₃; om. G₁, rāhubhadraṃ G₄ 2 kumāraṃ]
G₃G₄; om. G₁ 2 kukṣigatam] G₄; om. G₁, ku[kṣi]{...}tam G₃ 2 vidyāyā] G₁G₃; vidyā{...}
G₄ 2 anusmaraṇamātreṇa] G₃; anusmara{...}ṇa G₁, {...} G₄ 2 sa agnis] G₁G₃; {...} gnis G₄
3 °bhāvam] G₁G₄; °{...}vam G₃ 3 upagatā] G₃G₄; upa[ga]{...} G₁ 3 gopayā] G₁G₃; go{...}
G₄ 3 śākyakanyayā] G₁G₃; {...} G₄ 3 śārīram] G₁G₃; {...} G₄ 3 agninā] G₃; agni{...} G₁,
{...}inā G₄ 4 sprṣṭam] G₄; {...}ṣṭam G₁, spr[ṣṭa]m G₃ 5 kasya] G₁G₄; {...} G₃ 5 °tathāga-
tādhiṣṭhānādhiṣṭhitā] G₃; °{...}gatādhiṣṭhānādhiṣṭhitā G₁, °ta{...} G₄ 6 tena hetunā] G₁G₃;
{...} G₄ 6 ma{...}hmaṇa] G₃; ma{...} ṇa G₁, {...}[ṇa] G₄ 6 dahati] G₁G₃; {...} G₄ 6 śakyam]
G₃; [śa]{...} G₁, {...} G₄ 6 jīvitād] G₃; {...}tād G₁, {...} G₄ 7 vyavaropayitum] G₁; vyava-
ropayi{...} G₃, {...} G₄ 7 tat] G₁; {...}t G₃, {...} G₄ 7 katham iti] G₁G₃; {...} G₄ 8 yadā] G₁G₃;
{...} G₄ 8 mahābrāhmaṇa] G₃; {...}brāhmaṇa G₁, mahābrā[hmaṇa] G₄ 8 śūrpārake]
G₁; śūpārake G₃, śūrpāra{...} G₄ 8 mahānagaravare] G₁G₃; {...} G₄ 9 {...}balikasya] G₁;
{...}likasya G₃, {...}[likasya] G₄ 9 babhūva] G₃; ba{...}va G₁, babhūvam G₄ 9 tena] G₁G₃;
{...} G₄ 9 tadvidyābalena] G₁; tadyābalena G₃, {...} G₄ 10 takṣako] G₁; ta{...} G₃, {...} G₄
10 nāgarājā] G₄; nāga{...} G₁, {...}rājā G₃ 10 ākarṣitaḥ] G₃G₄; {...}karṣitaḥ G₁ 10 ca] G₁G₃;
{...} G₄ 10 pramādavaśād] G₃; pramādabaśā G₁, {...} G₄ 10 ba[ddho]] G₁; badhvo G₃,
{...} G₄ 11 na dāntaḥ] corr.; {...} G₁, na dantaḥ G₃, {...}ntaḥ G₄ 11 yāvat] corr.; yāva G₁,
[y]{...} G₃, yāyat G₄ 11 tena sau] G₁G₄; {...} G₃ 11 vedayati] G₃; vedaya[ti] G₁, ve{...} G₄
11 jānāti] G₃; {...}ti G₁, {...} G₄ 11 ca] G₁; om. G₃, {...} G₄ 12 yathā] G₁G₃; {...} G₄ 12 me
jīvitam] G₁; me jīvi{...} G₃, {...} jīvitā G₄ 12 niruddham iti] G₁G₄; {...}[ti] G₃ 12 bahavo]
G₃G₄; {...}vo G₁ 12 vādikā] G₃; vātikā G₁, vānikā G₄ 12 āhūtā] G₃G₄; om. G₁ 13 na
ca kaścic chaknoti] G₁G₃; {...} G₄ 13 tam] G₁; om. G₃, {...} G₄ 13 ceṣṭayitum] reconstr.;
ceṣṭayi{...} G₁, ce{...} G₃, {...}ṣṭayitum G₄ 13 atha] G₃G₄; {...}tha G₁

re vimalaśuddhir nāmo<G₁ 1093a>pāsikā prativasa<G₄ 1165b>ti | mahākaruṇā-
samanvāgatā | tasyāyaṃ mahāvidyārājā mukhāgrābhūva te sa tasyānti-
kam upasaṃkrānta upasaṃkramya imāṃ mahāvidyāṃ pravartayāṃ āsa |
ekavelām anusmāritamātrāya nirviṣikṛtaḥ sa smṛtim upalabdham kṛtvā
5 tato mahāvyaśanāt pari{...2...}<G₁ 1093b>yī(tve)mām eva mahāvidyāṃ hṛdaya-
gatāṃ kārayati (sma) | yathā vidhivad anujñātam iti |

[19] api tu mahābrāhmaṇa kiṃ parijñātam iti |

vārāṇasyāṃ mahānagaryāṃ pūrvam evānucaramāṇo rājā brahma-
datta iti saṃkhyā[m] <G₃ 1150> gacchati | tasya prātsīmiko balacakrarājā
10 sa caturaṅgaṃ balakāyaṃ sa{...1...}hya vā<G₁ 1094a>rāṇasī mahānagarī[m] pa-
rivārya vināśayitum ārabdhaḥ tato rājño brahmadattasyāmātyair nivedi-
taṃ deva paracakreṇa nagaraṃ parihṛtam | ko nu khalu vāyam upāyaṃ
kuryāma | yad eṣa paracakraṃ vinaśyeta | ājñā prayaccha | rājā kathayati |

9 The last surviving folio of ms. G₄ ends here.

1 °nagare] G₃; °naga[re] G₁, °nare G₄ 1 vimalaśuddhir] G₃; [vi]ma{...} G₁, vimala[śuddhī]
G₄ 1 nāmopāsikā] *reconstr.*; {...}pāsikā G₁, nāmo[pā]{...} G₃, {...} G₄ 1 prativasati] G₁;
{...}vasati G₃, {...}[ti] G₄ 2 °karuṇāsamanvāgatā] G₃G₄; °karu{...} G₁ 2 tasyāyaṃ] G₃G₄;
{...}syāyaṃ G₁ 2 mukhāgrābhūva] *reconstr.*; mukhāgrābhū[va] G₁, {...}grābhūva G₃, {...}
G₄ 2 te sa] G₃; {...} G₁, {...} G₄ 3 tasyāntikam] G₃; {...} G₁, {...}[kam] G₄ 3 upasaṃkrā-
nta] G₃G₄; {...}saṃkrānta G₁ 3 upasaṃkramya] G₄; upasaṃkrama G₁, upa[sam]{...} G₃
3 imāṃ] G₁G₄; {...}mām G₃ 3 mahāvidyāṃ] G₃G₄; mahāvi{...} G₁ 3 pravartayāṃ āsa]
G₃; {...}sa G₁, pravartaya{...} G₄ 4 ekavelām] G₁; ekavelām G₃, {...} G₄ 4 anusmārita-
mātrāya] *em.*; usmāritamātrāya G₁, usmāritamā{...} G₃, {...}trāya G₄ 4 nirviṣikṛtaḥ] G₃G₄;
nirvi[ṣikṛtaḥ] G₁ 4 sa] G₃G₄; {...} G₁ 4 smṛtim] G₁G₄; smṛtaṃ G₃ 5 tato mahāvyaśanāt]
G₁G₃; {...} G₄ 5 pari{...}yī(tve)mām] *reconstr.*; pari{...}[yī(tve)mām G₁, pari{...}yitvā imām
G₃, {...}tvā imām G₄ 6 mahāvidyāṃ hṛdayagatāṃ] G₁G₃; mahāvidyāhṛdayagatā G₄
6 kārayati] G₁G₃; kārayaṃ{...} G₄ 6 (sma)] G₃; {...} G₁G₄ 6 yathā vidhivad] *corr.*; {...}thā
vidhiṃvar G₁; yathā{...}var G₃, {...} G₄ 6 anujñātam iti] G₁G₃; {...} G₄ 7 api tu] G₁G₃; {...}
G₄ 7 °brāhmaṇa] G₃G₄; °brahmāṇa G₁ 7 kiṃ] G₃G₄; [ki]{...} G₁ 7 parijñātam] G₃G₄;
{...}ñātam G₁ 8 vārāṇasyāṃ] G₁; vārā{...}syāṃ G₃, vārāṇa{...} G₄ 8 mahānagaryāṃ]
G₁G₃; {...} G₄ 8 pūrvam] G₃; [pū]rvam G₁, {...} G₄ 8 evānucaramāṇo] G₃; e{...}vicara-
māṇo G₁, {...} G₄ 8 rājā] G₁G₃; {...} G₄ 9 brahmadatta] G₁G₃; {...}tta G₄ 9 saṃkhyā[m]]
reconstr.; sam[khyāṃ] G₁, [sam]{...} G₃, saṃkhyā G₄ 9 gacchati] G₃G₄; {...} G₁ 9 tasya]
G₃G₄; {...} G₁ 9 prātsīmiko] G₃; {...}tsīmiko G₁, prā{...} G₄ 10 caturaṅgaṃ] G₃; caturaṅ{...}
G₁ 10 sa{...}hya] G₃; {...} G₁ 10 vārāṇasī] G₃; {...}[rā]ṇasī G₁ 10 °nagarī[m]] *reconstr.*;
°naga[rīm] G₁, °nagarī G₃ 11 parivārya] G₃; [pariv]{...} G₁ 11 vināśayitum] G₃; {...} G₁
11 ārabdhaḥ] G₃; {...} G₁ 11 tato] G₃; {...} G₁ 11 rājño] G₁; {...}jño G₃ 11 °āmātyair]
G₁; °āmātyai G₃ 12 niveditam] G₃; nivedi[ta]{...} G₁ 12 deva paracakreṇa] G₃; {...} G₁
12 ko] G₁; {...} G₃ 12 nu] G₃; na G₁ 12 upāyaṃ] *em.*; apāyaṃ G₁G₃ 13 kuryāma] G₃;
{...}ma G₁ 13 vinaśyeta] G₃; vinaśyaita G₁ 13 ājñā] G₁; ā{...} G₃ 13 prayaccha] G₁;
{...}yaccha G₃ 13 rājā] G₃; {...} G₁

alpotsukā bhavanto bhavatha | asti mama {...1...}hā<G₁ 1094b>pratisarā nāma
mahāvidyārājā yenāham ayaṃ caturaṅgaṃ {...2...}kāyaṃ parā(ji)niṣyāmi |
bhaṣmīkariṣyāmi ca | āmātyā śīrasā praṇipatyocūḥ kim idam iti mahārāja
nāsmābhiḥ kadācid api śrutam | rājā prāha | aham idānīm pratyakṣadar-
śanaṃ kariṣyāmi ||| atha rājā brahmadatta (na){...5...}<G₁ 1095a><G₃ 1151>na snā-
taśīraḥ śucivastraṃ prāvṛtya ayaṃ mahāvidyārājā yathāvidhinālikhya śī-
raskoṣe sthāpya iyaṃ eva vidyārājākavacaṃ kṛtvā saṃgrāmamadhye 'va-
tīrya ekākinā eva sarvo 'sau caturaṅgabalakāyaṃ parājitam | āmardya ca
{...4...}ṇagata iti kṛtvāsau balacakrarājā mukta-m-

[20] iti mahābrā[h]{...3...}<G₁ 1095b>tyakṣaṃ mahānubhāvo 'yaṃ mahāvi-
dyārājā sarvatathāgatahṛda[yamu]drādhiṣṭhita pratyakṣam iti dhārayita-
vyā | sarvatathāgatasameva draṣṭavyā | {...1...}ścīme kālē paścīme samaye
alpāyuṣāṇāṃ mandapuṇyānāṃ parīttabhogānāṃ satvānāṃ hitāya hita-
kāmatā draṣṭavyā | yaḥ kaścin mahābrāhmaṇa iyaṃ mahāpratisara ma-
hā<G₁ 1096a>vidyārājā yathāvidhinā likhitvā bāhau kaṇṭhe vā dhā{...1...}<G₃ 1152>
yiṣyati | sa sarvatathāgataḍhiṣṭhito veditavyam | sarvatathāgatakāya iti
veditavyam | vajrakāya iti veditavyam | sarvatathāgataḍhātugarbha iti

1 bhavanto] G₃; bhanto G₁ 1 asti] G₃; a[sti] G₁ 1 mama] G₃; {...} G₁ 1 {...}hā°] G₃; {...}°
G₁ 1 nāma] G₃; om. G₁ 2 mahā°] G₁; ma° G₃ 2 caturaṅgaṃ] *reconstr.*; caturaṃ{...}
G₁, caturagaṃ G₃ 2 {...}kāyaṃ] *reconstr.*; {...}kāya G₁, {...}yaṃ G₃ 2 parā(ji)niṣyāmi] G₁;
parā(ji)niṣyāmi G₃ 3 āmātyā] G₃; ā{...} G₁ 3 śīrasā] G₃; [śīra]sā G₁ 3 praṇipatyocūḥ]
corr.; praṇipatyūcūḥ G₁, praṇi{...}cūḥ G₃ 3 idam] G₃; om. G₁ 4 nāsmābhiḥ] G₃; [nā]{...}
G₁ 4 kadācid] G₃; {...}[dā]cid G₁ 4 prāha] *reconstr.*; brāha G₁, prā{...} G₃ 4 aham]
G₁; {...}m G₃ 5 pratyakṣadarśanaṃ] G₃; pratyā{...} G₁ 5 kariṣyāmi] G₃; [ka]riṣyāmi
G₁ 5 brahmadatta] G₃; brahmada{...} G₁ 5 (na){...}na] G₃; {...}na G₁ 6 °śīraḥ] G₁;
°śīraḥ G₃ 6 śucivastraṃ] *reconstr.*; śudivastraṃ G₁, śucivasyaṃ G₃ 6 °vidyārājā] G₃;
°[vi]{...} G₁ 6 yathāvidhinālikhya] *reconstr.*; {...}thāvidhinālikhya G₁, yathāvi[dhi]{...} G₃
7 śīras°] G₁; śīras° G₃ 7 vidyārājākavacaṃ] G₃; {...}vacam G₁ 7 °madhye] G₁; °{...} G₃
8 'vatīrya] G₁; {...} G₃ 8 ekākinā] G₁; {...}kākinā G₃ 8 eva] G₃; {...} G₁ 8 sarvo 'sau]
G₃; {...}[rvo 'sau] G₁ 8 caturaṅga°] G₃; [catu]raṅgaṃ° G₁ 9 {...}ṇagata] G₃; {...}[ta] G₁
9 kṛtvāsau] G₃; kṛtvāso G₁ 10 mukta-m-iti] G₃; mu[kta]{...} G₁ 10 mahābrā[h]{...}] G₃;
{...} G₁ 11 °vidyārājā] G₃; °rājā G₁ 11 sarvatathāgatahṛda[yamu]drādhiṣṭhita] *reconstr.*;
sarvatathāgatahṛda[ya]{...}drādhiṣṭhita G₃, [sarva]{...}[dayamudrā]dhiṣṭhita G₁ 11 pra-
tyakṣam] G₁; prakṣam G₃ 12 dhārayitavyā |] *corr.*; dhārayitavyā G₁, dhārayitavyāḥ G₃
12 °tathāgatasameva] G₃; °{...}sameva G₁ 12 draṣṭavyā] G₁; draṣṭa[vy]{...} G₃ 12 {...}ścīme
kālē] *corr.*; {...}ścīme kālē G₃; om. G₁ 12 paścīme] G₁; paścīme G₃ 13 alpāyuṣāṇāṃ] *corr.*;
alpāyuṣā G₃, alpā[yu](ṣā){...} G₁ 13 mandapuṇyānāṃ] G₃; {...}ṇyānāṃ G₁ 13 °bhogā-
nāṃ] G₁; °bho{...}nāṃ G₃ 13 satvānāṃ] G₁; om. G₃ 14 °kāmatā] G₃; °kāma{...} G₁
14 draṣṭavyā] G₃; {...}vyā G₁ 14 mahāpratisara] *reconstr.*; mahāpratisa{...} G₁, {...}hāpra-
tisara G₃ 15 mahā°] G₃; {...}° G₁ 15 vā] G₃; [vā] G₁ 16 dhā{...}yiṣyati] G₃; {...}yiṣyati
G₁ 16 sarvatathāgatakāya] G₃; sa{...}gatakāya G₁ 16 iti] G₁; {...}ti G₃ 17 veditavyam]
G₃; {...}ta[vyam] G₁

- veditavyam | sarvatathāgatanetra iti veditavyam | mahāvajrakāya iti ve<G₁ 1096b>ditavyam | jvalitārciṣaśarīra iti veditavyam | abhedyakavaca iti veditavyam | sarvaśatrūṇaṃ pramathana iti veditavyam | sarvapāpāvaraṇanirdahana iti veditavyam | narakagativimuktaviśodhana iti vedita[vyam] | kim
5 iti pūrvaparijñātaṃ mahābrāhmaṇa

- [21] viditvānya<G₁ 1097a>tasmin pradeśe bhikṣur aśrāddhaḥ tathāgata-
kulaśikṣākhaṇḍakaḥ adattādāyī | sukhadvārika [sām]ghika cāturdiśika ga-
ṇaprāptaṃ ca ya dravyaṃ pudgalena sārddham adhi[ṣṭhi]<G₃ 1153>tvā bha-
kṣayati | yāvad apareṇa samayena mahatā vyādhinā sprṣṭa mahatāṃ veda-
10 nāṃ duḥkham anubhavati | sa tapasvī atrā<G₁ 1097b>ṇo 'pratisaraṇa ma-
hāntam utkrośanāśabdaṃ kurvati ||| atha tasminn eva pradeśe upāsakaṃ
brāhmaṇaṃ prativasati | tena tacchabdaṃ śrutam | śrutvā ca punar yena
sa bhikṣus tenopasaṃkrānta upasaṃkramya tasya bhikṣo imāṃ mahāpra-
tisarāṃ mahāvidyārājā li{...2...} kaṇṭhe badhnāti sma | <G₁ 1098a> samanantara-
15 baddhe ca mahāpratisare tasya bhikṣoḥ {...2...} vedanā praśāntāḥ sarvavyā-
dhisuparimuktaḥ svastho saṃvṛtta iti sa tasyā eva rātryātyayā sūpasthita-
smṛti kālagataḥ sa tasmin kaḍevare utsrṣṭe avī{...2...}hānarake upapannaḥ
sa ca tasya mṛtaśarīraṃ bhikṣubhiḥ <G₁ 1098b> kūṭe sthāpita sā tasya ma-
hāpratisarā kaṇṭhe baddhā eva tiṣṭhati | samanantaropapannasya <G₃ 1154>

1 sarvatathāgata° G₃; {...}gata° G₁ 1 veditavyam] G₃; viditavyaṃ G₁ 1 °vajrakāya iti] G₃; °va[jra]{...} G₁ 2 veditavyam] G₃; {...}ditavyaṃ G₁ 2 veditavyam] G₃; [ve]{...} G₁ 2 abhedyā° G₃; [abhe]dya° G₁ 3 veditavyam] G₁; ve[di]{...}vyam G₃ 3 pramathana] G₃; [pra]{...}na G₁ 4 °nirdahana] G₁; °ni{...}hana G₃ 4 iti] G₃; {...} G₁ 4 vedita[vya-
m]] *reconstr.*; {...}[vyam] G₁, vedita{...} G₃ 6 viditvānyatasmin] G₃; [vidi]{...}[tasmin] G₁ 6 bhikṣur] G₁; {...} G₃ 6 aśrāddhaḥ] *reconstr.*; {...}śrāddhaḥ G₃, aśrā[ddh]{...} G₁ 7 tathā-
gatakulaśikṣākhaṇḍakaḥ] G₃; {...}kaḥ G₁ 7 adattādāyī] *corr.*; adattadāyī G₁G₃ 7 sukha-
dvārika] *em.*; mukhadvārika G₁, mukha{...} G₃ 7 [sām]ghika] *reconstr.*; [sāmghika] G₁,
{...}ghika G₃ 7 cāturdiśika] G₃; cā[tu]{...} G₁ 8 adhi[ṣṭhi]tvā] *reconstr.*; adhi[ṣṭhi]{...} G₁,
[adhi]{...}tvā G₃ 9 bhakṣayati] G₃; {...}kṣayati G₁ 9 vyādhinā] G₃; vyā{...} G₁ 9 sprṣṭa]
reconstr.; {...}ṣṭa G₁, spr{...} G₃ 9 mahatāṃ] G₁; {...} G₃ 10 tapasvī] G₃; {...} G₁ 10 atrāṇo]
G₃; {...}[ṇo] G₁ 11 mahāntam] G₁; {...} G₃ 11 utkrośanā°] G₁; {...}tkrośanā° G₃ 11 kurvati]
G₃; {...} G₁ 11 upāsakaṃ] G₃; upāsaṃkaṃ G₁ 12 brāhmaṇaṃ] G₁; brā{...} G₃ 12 pra-
tivasati] *reconstr.*; prati{...}ti G₁, {...}vasati G₃ 12 tac°] G₁; tad° G₃ 13 bhikṣus] G₃; {...}s
G₁ 13 tenopasaṃkrānta] G₁; tenopa{...} G₃ 13 upasaṃkramya] G₁; {...}pasaṃkramya G₃
14 mahāpratisarāṃ] G₃; {...}sarāṃ G₁ 14 °vidyārājā] G₃; °vi[dyārājā] G₁ 14 li{...} kaṇṭhe
badhnāti sma] G₃; {...} G₁ 15 bhikṣoḥ] G₃; bhikṣo{...} G₁ 16 svastho] G₃; sva{...} G₁
16 saṃvṛtta] G₃; {...}tta G₁ 16 eva] G₁; {...} G₃ 17 sūpasthitasmṛti] G₃; sūpasthi[ta]{...} G₁
17 utsrṣṭe] G₁; utsrṣṭe G₃ 17 {...}hānarake] G₃; {...}narake G₁ 18 °śarīraṃ] G₃; °[sarī]{...}
G₁ 18 bhikṣubhiḥ] G₃; {...} G₁ 18 sā] G₁; {...} G₃ 18 tasya] *reconstr.*; tasyā G₁, {...}sya
G₃ 19 kaṇṭhe] G₃; k{...} G₁ 19 baddhā eva] G₃; {...} G₁ 19 samanantaropapannasya]
G₁; sama[nantarāpapa]{...} G₃

tasya bhikṣoḥ tasminn avīcau teṣāṃ nāraḱāṇāṃ satvānāṃ sarvaduḥkh[a-
vedanāḥ] praśāntāḥ te ca nāraḱā sarvasatvāḥ sarvasukhasamarpitā ba-
bhūvan ye ca te mahāntā āvīcīkā agniskandhāḥ te 'pi sarveṇa sarvam u<G₁
1099a>paśāntā iti ||| atha te yamapuruṣā vispandamā[nā] yamasya dharmarā-
jasyāyaṃ niścayaṃ vistareṇārocayanti sma

5

ativismayam idaṃ deva dr[ṣya]te narakaśaṃkaṭe |
praśāntā dāruṇā duḥkhā satvānāṃ karmajā ca ye |
praśāntā te 'pi aṅgārā dehaśthā de<G₁ 1099b>hināṃ
karapatrā na bādhanāte kṣuradhārā na ca saṃjate |
astrā ca bhagnā sarve praśāntā lohakumbhayaḥ
asipatravane mantrā na bādhyanti karmajā punaḥ
yamas tvam dharmarājāsi dha[rme]{...1...} śāsaya<G₃ 1155>se (nṛ)ṇāṃ |
idaṃ tu kāraṇa[m] nālpaṃ tvam a{...3...}ktum arhasi |
tato 'sau dharmarājānaṃ dharmātmā dharmā<G₁ 1100a>niścayaḥ
karuṇāśayanaśāntāṃ vacana śrutvāyam īdṛśaḥ
kim etat kathyatāṃ śīghraṃ katham etat punar brūvuḥ
tato te duṣṭasatvānā yamapuruṣā sudāruṇāḥ
yamasya dharmarājasya idaṃ niścayaṃ abruvan
ayaṃ deva mahāsatvo utpanno na<G₁ 1100b>rakasaṃkaṭe |
avīcir yasya nāmena tenāsau śaṃkaṭam ucyate |

10

15

20

1 tasminn] G₃; {...} G₁ 1 avīcau] G₃; {...}vīcau G₁ 1 teṣāṃ] G₁; te[ṣāṃn] G₃ 1 satvā-
nāṃ] G₃; satvānā G₁ 2 °duḥkh[aavedanāḥ]] *reconstr.*; °[duḥkhavedanāḥ] G₃, °duḥkh{...}
G₁ 2 praśāntāḥ] G₁; {...}śāntāḥ G₃ 2 ca] G₃; na G₁ 2 sarvasatvāḥ] G₃; *om.* G₁ 3 ba-
bhūvan] G₃; {...} G₁ 3 sarveṇa sarvam] G₃; {...} G₁ 4 upaśāntā] G₃; {...}paśāntā G₁ 4 iti]
G₁; {...}ti G₃ 4 °puruṣā] G₃; °ruṣā G₁ 4 vispandamā[nā]] *reconstr.*; vispandamāna G₃;
vispa{...}[nā] G₁ 4 yamasya] G₃; yāsyā G₁ 5 °rājasyāyaṃ] G₁; °rājasyā{...} G₃ 5 niśca-
yaṃ] G₁; [niśca]yaṃ G₃ 5 vistareṇārocayanti] G₃; vista{...}[ṇā]rocayandi G₁ 6 dr[ṣya]te]
G₁; {...}te G₃ 6 °śaṃkaṭe] G₁; °[śaṃka]ṭe G₃ 7 ye] G₁; {...} G₃ 8 praśāntā] G₁; {...}ntā
G₃ 8 dehaśthā] G₃; de[haśthā] G₁ 8 dehināṃ] *reconstr.*; {...}[hi]nāṃ G₁, dehinā G₃
9 bādhanāte] *corr.*; vādhanāte G₁G₃ 9 na ca saṃjate] G₁; {...}jyate G₃ 10 astrā ca] G₃;
[a]{...} G₁ 11 asipatravane] G₁; asi{...} G₃ 11 mantrā] G₃; {...} G₁ 11 bādhyanti] *corr.*;
vādhyanti G₁G₃ 12 °rājāsi] G₃; °rājā(si) G₁ 12 dha[rme]{...}] G₃; {...} G₁ 12 śāsaya-
se] G₁; {...}se G₃ 12 (nṛ)ṇāṃ] G₁; (nṛ)ṇā G₃ 13 kāraṇa[m]] *reconstr.*; kāra[ṇaṃ] G₃,
kāraṇa G₁ 13 nālpaṃ] G₁; [nālpaṃ] G₃ 13 tvam a{...}ktum] G₁; [tva]{...} G₃ 13 arhasi]
G₁; {...} G₃ 14 tato 'sau] G₁; {...} G₃ 14 dharmā°] G₁; {...}rma° G₃ 14 dharmā°] G₃;
[dha]{...}° G₁ 15 karuṇāśayanaśāntāṃ] G₁; [karu]{...}[śāntāṃ] G₃ 15 vacana] G₁; [va]{...}
G₃ 15 śrutvāyam] G₁; {...}yam G₃ 16 etat] G₃; etaḥ G₁ 16 kathyatāṃ] G₁; kanthyate
G₃ 16 katham] G₁; [katha]m G₃ 16 etat] *reconstr.*; [e]tat G₃, eta G₁ 16 punar] G₁; puna
G₃ 16 brūvuḥ] *corr.*; vrūvuḥ G₁, vruvu{...} G₃ 17 tato te] G₁; {...} G₃ 17 sudāruṇāḥ]
G₁; su[dā]ruṇāḥ G₃ 18 °rājasya] G₁; °{...} G₃ 18 abruvan] *corr.*; avrūvan G₁, avruvan
G₃ 19 naraḱā°] G₁; na{...}° G₃ 20 śaṃkaṭam] G₃; sa[ka]{...}m G₁

- karmaṇo paśya vaicitryaṃ satvā tena sukhīkṛtā |
 sukhito hy eṣa sarvatra punar yāsyati surālayam |
 yamo 'si dharmarājā no dṛṣṭvā kathayati vismitaḥ
 mahardhiko 'yaṃ mahātmasya śarīra[m] pū[rva]ja[nmi<G₁ 1101a>kam |
 5 yathā dhātuśatair vṛ<G₃ 1156>ndaiḥ stūpaṃ śobhati śāstunaḥ
 tathā hy aśya śobhate kāyaṃ pratisarābaddhakaṇṭhakaṃ |

[22] atha te narakapālakā yakṣā yamasya dharmarājasya idam abruvan
 katham idaṃ deva pratisarety ucyate | dharmarāja uvāca |

- pratipat smārayed yas tu sa na gacchati durgatim |
 10 su<G₁ 1101b>gatiṃ gacchate hy āsau pratisarābhāvabhāvitam ||
 athavā narakapālā vai gacchatha puṣkalāvātī
 tad drakṣyatha mahākūṭaṃ devataiḥ parivāritam
 tad dṛṣṭvā sarvasatvānāṃ maitracittā bhaviṣyatha ||

[23] atha te yamapuruṣā tasyā eva rā[tryā] {...1...}ṣkalāvātī gatāḥ

- 15 te paśyanti tadā tatra rā{...1...}<G₁ 1102a>dhānīsamīpataḥ
 tac ca kūṭaṃ samantena ekajvālāsamākulam
 mṛtaśarīraṃ paśyanti bāhau ba[ddh]{...1...} ca pratisaram |
 devanāgāś ca gandharvā yakṣarākṣasakimnarai

10 āsau] long *a* probably *metri causa*. 17 The last surviving folio of ms. G₃ ends here.

1 karmaṇo] G₁; ka{...} G₃ 2 punar yāsyati] *conj.*; purir yāsyati G₁, {...}syati G₃ 2 surālayam] *reconstr.*; surālaya G₃; su{...}layam G₁ 3 vismitaḥ] *reconstr.*; {...}smitaḥ G₁, vi[smi]{...} G₃ 4 śarīra[m]] *reconstr.*; śarī[raṃ] G₃, śarīra G₁ 4 pū[rva]ja[nmikaṃ] *reconstr.*; [pūrva-ja]nmikaṃ G₃, pū{...}kaṃ G₁ 5 yathā] G₁; ya G₃ 5 dhātuśatair] G₁; [dhātuśa]{...} G₃ 5 vṛndaiḥ] G₁; {...}ttaiḥ G₃ 5 stūpaṃ] G₁; stū[pa] G₃ 5 śobhati] G₁; [śobha]ti G₃ 5 śāstunaḥ] G₃; [śāstu]{...} G₁ 6 tathā] G₃; {...}[thā] G₁ 6 kāyaṃ] G₁; kā(ya) G₃ 6 pratisarābaddhakaṇṭhakaṃ] *reconstr.*; [pratisarā]baddhakaṇṭhakaṃ G₃, pratisarābaddhakaṃ G₁ 7 narakā°] G₃; {...}[ka]° G₁ 7 °rājāsyā idam] G₁; °rājasy{...}dam G₃ 7 abruvan] *corr.*; a[vruvan] G₁, avruvan G₃ 8 °rāja] G₁; °rājā G₃ 9 pratipat] *reconstr.*; [pra]tipat G₃, pratipa G₁ 9 na gacchati] G₁; gacchati na G₃ 10 sugatiṃ] G₃; {...}gati G₁ 10 āsau] G₁; [āsau] G₃ 10 pratisarā°] G₁; {...}tisarā° G₃ 11 athavā] G₃; atha[vā] G₁ 11 narakā°] G₃; {...}ka° G₁ 11 puṣkalāvātī] G₁; pu{...}vatī G₃ 12 drakṣyatha] G₁; rakṣyatha G₃ 12 °kūṭaṃ] G₃; °[kū]{...} G₁ 12 devataiḥ] G₃; {...}taiḥ G₁ 13 dṛṣṭvā] G₃; rṣṭvā G₁ 13 °satvānāṃ] G₁; °{...} G₃ 13 °cittā] G₃; °{...} G₁ 13 bhaviṣyatha] G₃; {...}viṣyatha G₁ 14 °puruṣā] G₁; °[puru]ṣā G₃ 14 tasyā] G₃; tasya G₁ 14 rā[tryā]] G₃; {...} G₁ 14 {...}ṣkalāvātī] G₁; {...}lāvātī G₃ 15 rā{...}dhānīsamīpataḥ] G₁; rā{...}[mīpataḥ] G₃ 16 tac ca kūṭaṃ] G₁; ta{...} G₃ 16 samantena] G₁; {...}mantena G₃ 16 ekajvālā°] G₁; ekajvālī° G₃ 17 mṛtaśarīraṃ] G₁; mṛ{...} G₃

parivāritaṃ samantena pūjā kurvanty anuttarāṃ |

[24] yāvat tasya tair [yakṣaiḥ] <G₁ 1102b> pratisarakūṭo nāma sthāpitaḥ ||
atha te yakṣāḥ [pu]{...1...}[r] āgatya yamasya mahādharmarājasya niścayaṃ
vi[sta]reṇārocayanti sma | evaṃ etan deva ya{...1...}tvayābhihitam (sa)ma-
nantaraārocite asmi{...1...}canaparyavasāne sa mahāsatvas taṃ nārakaṃ śa 5
{...3...}<G₁ 1103a>jahya trayastriṃśeṣu deveṣūpapannaḥ te{...2...}tunā pratisara-
pūrvī devaputra ity ucyate |

[25] te{...2...} mahābrāhmaṇa pariñātāpūrvam ||| tasmā [hy a]vaśyam
evāyaṃ mahāpratisareti dhārayitavyā likhitavyā vācayitavyā yathāvidhi-
nā <G₁ 1103b> nityaṃ śārīra(gatāṃ kṛtvā dhārayitavyā | sa) nityaṃ [sa]rva- 10
[vya]sanaduḥkhebhya pari(mucyate) | sarvadurgati{...2...}bhairavebhya utta-
rati | na ca vidyutā śakyaṃ {...2...}yitum kim iti vi(dyutā pari)ñātāpūrvam |

[26] ma{...2...}hmaṇa hiṇ(gumardane ma)hānagare vilam{...3...}<G₁ 1104a>ma
śreṣṭhī mahādhanakanakasamṛddhaḥ {...3...}rṇakośakoṣṭhāgārasaṃpanno ba
{...2...} | sārthavāha iti khyātavān atha sa mahāsārthavāho yānapātram āsā- 15
dya mahāsamudre 'vatīrṇaḥ | yāvat timiṅgilaiḥ <G₁ 1104b> so 'sya pota 'va-
stabdha vināśitukāmāḥ nāgās ca saṃ[kṣu]bdhā mahāntaṃ garjosphoṭaṃ
kurvanti vidyo(lkam) utsr{...2...} vajrāśinīm pravaraṣitum ārabdhāḥ bhos te
{...3...} mahatā duḥkhenā(bhyāha) tacittā taṃ ma{...2...}āgasamkṣobhaṃ vidy-
olkām tāṃ ca vajrāśini {...3...} 20

{...}

<G₁ 1105a>[m e]tan mahāsatva brūhi śīghram avighnataḥ
{...3...}vitam asmākaṃ tvatprabhāvān mahāmateḥ
kathya{...1...} jñānamahātmya paścā tvaṃ bhūyo kiṃ kariṣya{...1...} ||
bhūyo sārthapatis teṣāṃ iyaṃ vidyāṃ u[dā]harīt 25
asti me mahāvidyā pratisarānā{...1...}<G₁ 1105b>viśrutā |

21 A folio appears to be missing between G₁ 1104 and 1105.

4 sma |] *corr.*; smaḥ G₁ 5 °paryavasāne] *corr.*; °paryasāne G₁ 10 dhārayitavyā |] *corr.*;
dhārayitavyāḥ G₁ 14 mahādhana°] *corr.*; mahādha° G₁ 14 {...}ṇakośakoṣṭhāgāra°] *corr.*;
{...}ṇakeśakoṣṭhāgāra° G₁ 16 āsādyā] *corr.*; āsādyā G₁ 20 vajrāśini] *corr.*; vajrāśini G₁
22 brūhi] *corr.*; vrūhi G₁ 23 asmākaṃ] *corr.*; asmikaṃ G₁ 23 mahāmateḥ] *corr.*; mahā-
sateḥ G₁ 24 kathya{...}] *corr.*; katthya{...} G₁ 24 kiṃ] *corr.*; ki G₁ 25 teṣāṃ] *corr.*; teṣāṃm
G₁ 25 u[dā]harīt] *corr.*; u[dā]harīṇ G₁ 26 °vidyā] *corr.*; °vidyāṃ G₁ 26 viśrutā |]
corr.; viśrātāḥ G₁

damanī sarvaduṣṭānā mahā[bala]parākramā |
tenāhaṃ vijayaṣyāmi atiduh[...1...] mahābhayāt

- [27] tataḥ sa mahāsārthavā[...1...] [ta]syāṃ velāyā imāṃ mahāpratisarāṃ
ma[...3...]rājāṃ likhitvā dhvajāgrāvaropit[...4...]<G₁ 1106a> | samanantaradhvajā-
5 grāvaropite asmi[...5...]re sarva eva te timiṅgilās tat potam eka[...1...][lī]bhūtaṃ
paśyanti | tatas te nāgā maitramanās teṣāṃ antike 'vatīrya pūjāṃ kartum
ārabdhās te ca timiṅgilā asyā eva mahāpratisarā[vi][...1...]<G₁ 1106b>rājānubhā-
vena dahya(mānā) niṣpalāyitā vilayaṃ gat[...3...][sā]rthikās tair mahānāgair
mahati mahāratnadvīpe [...2...](ptā) iti |
- [28] jñā(na)vatī mahāvidyā mahāpra[...2...][rā] sarva(tathā)gatādhiṣṭhitā |
tena hetunāyaṃ [...2...]brāhmaṇa mahāvidyeti khyāpitā | [...4...]<G₁ 1107a>yaṃ
dhvajāgrāvaropitā dhārayitavyā | sarvavāta[...2...]kālameghavidyuvātāśiniṃ
praśamayati | [...2...]devamanuṣyāmanuṣyavigrahavivādaiś ca parimokṣa-
yati | sarvadaṃśamaśakaśalabhaḥprānakajāta vividharūpā sasyavināśa-
15 kā na prabhavanti [|] [...2...]<G₁ 1107b>(maṃ gacchanti) | sarve ca duṣṭacittā
mrgapakṣiṇā daṃ[ṣṭri][...1...] [vinaśya]nti | sarve ca puṣpaphalapatravana-
(spati)[...5...](dīni) pari(mu)cyante | surasāni (svādūni) [...6...]
evā paripācitā(ni bhaviṣya)[...3...]vr̥ṣṭianāvr̥ṣṭidoṣā sarveṇa sarvaṃ na [bha]
[...2...]<G₁ 1108a>ti | kālavr̥ṣṭir bhaviṣyati nākālv̥r̥ṣṭiḥ ye [...2...][smin] viṣaye ma-
20 hānāgā te ca samyag eva kālena [...2...] varṣadhārā-n-utsrjanti | yasmin viṣa-
ye 'yaṃ [mahā]vidyārājā mahāpratisareti nāmeyāṃ te satvā jñātvā pūjā-
satkāraṃ kṛtvā nānāgandhai nānā[dhū][...2...]<G₁ 1108b>nāpuṣpair nānā(vas-
traiḥ) [...5...] (caityasyo)[...3...][jāgrā]varopitāṃ kṛtvā [...9...] vādya(mā)[...5...](ka-
ri)[...6...] (mahāsatvānām) [...3...](titām āś)[...8...] devatā śakra[...3...]bhṛtaya (atha-
25 vā) [...5...] vidhinā li[...3...]<G₁ 1109a>[thā] tathā samṛdhyate |
- putrārthī labhate putraṃ ga[...3...][ṇī] paramā śubhām |
sukhena vardhate garbhaṃ sukhena [...3...]yate |
kālena vardhate garbhaṃ kālena parimucyate |

[29] [...3...] mahābrāhmaṇa pūrvavat tac chrūyatām |

- 30 ihaiva [m][...5...]ye rājā prasāritapāṇi nāmnā | sa cāp[...5...]<G₁ 1109b> kim iti
prasāritapāṇi(r iti) khyāpitav[...4...] jātāmātreṇa pāṇi (prasārya mātu stanam

1 damanī] *corr.*; dāmanī G₁ 1 °parākramā |] *corr.*; °parākramāḥ G₁ 4 samanantara°]
corr.; samantara° G₁ 8 rājānubhāvena] *corr.*; rājānubhāvena G₁ 8 niṣpalāyitā] *corr.*;
niṣpalātā G₁ 9 mahati] *corr.*; mahatir G₁ 12 dhārayitavyā |] *corr.*; dhārayitavyāḥ G₁
15 na] *corr.*; nna G₁ 21 viṣaye] *corr.*; tiṣaye G₁ 30 prasāritapāṇi] *corr.*; prasāritāpāṇi G₁

g){...3...}vad āptaṃ kṣīraṃ pītaṃ | te (ca stanau sahasparś){...4...} suvarṇavar-
 nau saṃvṛttaṃ |) (nityakālaṃ ca ma){...3...}[ṇa] pravardhate tena kāraṇena
 sa rājā prasāri{...4...}<G₁ 1110a> [nā]mnā sthāpitam abhūt (anyac) ca (tasya rā)jño
 ya{...2...}canakajano āgacchati | tadā sa rājā dakṣi{...2...}ṇi prasārayaty anta-
 rīkṣe bodhisatva {...3...} hetunas tasya buddhābhiprasannā devatā {...3...}śeṣaiḥ 5
 suvarṇamanibhiś ca pāṇiṃ pa[ri]<G₁ 1110b>[pūra]yanti | sa rājā tebhyo yā-
 canakajanapade(bhyo) ('nu)[pra]{...2...}ti | yathācintitamātreṇa sarvayācana-
 kāmāṃ | {...2...}[su]khasaṃpattikāmān dadāti | devānā{...2...}[ha]ti mahāpūjā-
 satkāraṇi kurvanti | nānyatra {...3...}tor na ca putrapratilābhaṃ labhate | sa
 paura<G₁ 1111a>ṇāṃs ta[thāga]tacaityānāṃ punaḥ satkāraṃ kartum ā[ra]{...3...} 10
 hati mahāpūjopakaraṇāni kurvati | dānāni {...1...}dāti | upavāsam upavasati |
 mahati mahāpuṇyāni karoti | akṣiṇāny eva tāni dānāni tat {...2...} [he]toḥ |

[30] bhūtapūrvam mahābrāhmaṇa asmi{...5...}<G₁ 1111b>(viṣaye mallā nāma
 janapadā kuśina){...2...} (mahāpattanavare | bhagavataḥ prabhūtaratnasya)
 {...5...} (dharmacitta){...11...}(tir nāmnā śreṣṭhī prativasati sa sarva){...3...}m antike 15
 mahati ma(hā)karuṇācitta(m upasthāp){...3...}<G₁ 1112a>[va] mahāvidyā ma-
 hāpratisaram ārabhya dharmam[ṃ] [de]{...2...}ti ||| atha kaścid eva (da)ridra-
 puruṣa taṃ dharmam śrutvā ta{...2...}hāśreṣṭhino-m-idam abravīt aham ārya-
 sya [ni]veśane bhṛtikayā karmaṃ kariṣyāmi | dharmam ca śro{...1...}mi | ya-
 dā mama kiṃcid bhavi[ṣyati | ta]dāham dharmam p{...2...}<G₁ 1112b>yīṣyāmi | 20
 tasya gṛhavyāpāraṃ (ku){...4...} (ca) śṛ[ṇvat]{...2...}pareṇa samayena tena śreṣṭhi-
 nā tasya-m-ekam dīnāraṃ [da]{...3...}na satvapapratirānārthaṃ bodhicittam ut-
 pādya sa[rva]{...1...}tvasādhāraṇam kṛtvā mahāpratisararatneti niryātaṃ {...2...}
 [vaṃ] ca praṇidhānam kṛtaṃ | anena dānamahāpha[le]{...3...} <G₁ 1113a> sar-
 vasatvānāṃ ca dāridryasamuccheda syāt tena [kāraṇ]{...5...} parikṣayaṃ na 25
 gacchati |

[31] evaṃ bahuvidham anekavi{...3...} puṇyābhisamskāraṃ kṛtaṃ | deva-
 tāni pūjita yāvanta buddhā bhagavantaḥ pūjitāḥ tadā śuddhāvā[sa]kāyikā-
 bhir devatābhiḥ svapne darśanaṃ dattam | evaṃ {...1...}<G₁ 1113b>[bhi]hitam |
 bho mahā(rāja) (samantajvālāmālāviśuddhisphu){...2...}[cintā]maṇi(mudrā- 30
 hrdayāpa)rājitāmahādāhā(raṇī vidy){...2...} mahā(pratisarā nāma) yathāvidhi
 (kalpo 'bhi){...3...} upavāsoṣi(tāyā yathāvi)dhinā (agramahiṣyā) {...3...} baddhvā

2 tena] *corr.*; na G₁ 2 kāraṇena] *corr.*; kāreṇena G₁ 5 hetunas] *corr.*; hitunas G₁ 11 upa-
 vasati] *corr.*; upavati G₁ 14 °pattanavare] *corr.*; °pattanagare G₁ 17 °pratisaram] *corr.*;
 °sapratisaram G₁ 18 abravīt] *corr.*; avravīt G₁ 19 ca] *corr.*; da G₁ 23 niryātaṃ] *corr.*;
 niryataṃ G₁ 25 tena] *corr.*; te G₁ 25 na] *corr.*; nna G₁ 27 bahu°] *corr.*; baṃhu° G₁
 28 pūjita yāvanta] *conj.*; pūjitavantatayā G₁

tata ta(syai) putrapratilābho bhavi(ṣyati) {...3...}<G₁ 1114a>ājā (prativibuddhaḥ) tasyā rātryātyayena saṃkhyā[li]{...3...}[pañ](cakā nakṣa)tragrahā kulabrāhma-
 ṇā saṃni{...3...}āvidhi kalpopadiṣṭe puṣyanakṣatrarāje prati[pa]nne susnā-
 tagātrāyā-m-upavāsoṣitāyā a{...1...}mahīṣyā devyā yathāvidhinālikhyā[yaṃ
 5 mahāpra]{...1...}<G₁ 1114b>sarā vidyārājā kaṇṭhe ba(ddhavā){...11...}[jā]m akārṣīt |
 anekāni {...11...} dattāni | ta{...14...}nām atyayā putro jā(taḥ) (abhi){...6...} [da]rśa-
 nīyaḥ parama(yā śubhavarṇapuṣka){...3...} <G₁ 1115a> [samanvāga]ta

[32] iti jñātvā mahābrāhmaṇa sa[rvakā]{...3...}aparājītā mahāpratisarara-
 [tneti] {...6...}[dyā]rājā iti sarvatathāgatapūjītā | śa[krasyāpy] (a)yaṃ cūḍāma-
 10 ni(h sarvathā)

[33] (ya)dā śakro devendra mahā{...1...}grāmam asuraiḥ sārdhaṃ kar-
 tukāmaḥ tadā {...6...}<G₁ 1115b>(caṃ kṛtvā) cūḍāyām {...6...}(surān nirjitya pa-
 rā){...5...}ṃ svastinā kṣeme{...4...} (pra)viśati | sarvāsu{...4...} bhavati |

[34] evaṃ (hi) mahābrāhmaṇa pra(thamacitto){...2...}m upādāya bodhisā-
 15 tvasya iyaṃ [ma]{...7...}vidyārājā(ṃ) dhārayataḥ sarvamārair ana[vam]{...8...}<G₁
 1116a>syaiṣā kāyakaṇṭhagatā bhaviṣyati | sa sarvata[thā]{...3...}iṣṭhito bhaviṣya-
 ti | sarvabodhisatvasaṃrakṣito [bha]{...3...} | sarvadevamanuṣyarājarājāmā-
 tyabrāhma[ṇagrha]patibhiś ca | sa satatasamitaṃ vandito pūji{...1...} saṃmā-
 nito bhaviṣyati | sarvadevāsu{...6...}<G₁ 1116b>mahoragābhyarcito bhaviṣyati |
 20 mahāsa[tva ity uvāca] {...4...}balapramardakaḥ sarvavyādhivigato bhaviṣya-
 ti | {...4...}vopasargā cāsyā praśāmyante | tasya mahāsa{...2...} sarvaśokavigamo
 bhaviṣyati | sarvadevatā cāsyā sa{...3...}[mi]taṃ rakṣāvaraṇaguptiṃ saṃvi-
 dhāsyanti |

[35] imāni cā{...5...}<G₁ 1117a>parājītāmahāmantrahṛdayāni cāsyā sa[tata]sa
 25 {...5...} kāyagatāṃ ca kṛtvā dhārayitavyāni | satatasa{...4...}[si]kartavyāni | svā-
 dhyāyaṃkartavyāni | bhāvayitavyāni {...1...}[dhyā]śayena | tasya sarvaduḥ-
 svapnadurnimittāmaṅgalyabhāvā[ni] {...1...}naśyanti | sarvasukhasaṃpattiś
 ca prādurbhavanti |

atra [ma]<G₁ 1117b>{...1...}padā si[ddhā]ḥ sarvakarmakarā śubhāḥ ||

30 oṃ amṛtavare [va]{...3...}[vara]śuddhe hūṃ hūṃ phaṭ phaṭ svāhā ||

9 °pūjītā |] corr.; °pūjītāḥ G₁ 16 kāya° | corr.; kāyaṃ° G₁ 25 {...}[si]kartavyāni | corr.;
 {...}[sī]kartavyāni G₁ 27 °durnimittāmaṅgalya° | corr.; °durnimaṅgalya° G₁ 28 prā-
 durbhavanti | corr.; brādurbhavanti G₁

om amṛtavilo{...6...}kṣaṇi ākarṣaṇi hūṃ hūṃ phaṭ phaṭ svāhā ||

{...3...}[ji]tahrdayam ||

om vimale | jayavare | amṛ[te] {...4...} phaṭ phaṭ svāhā ||

bhara bhara | [saṃbhara] {...6...}<G₁ 1118a>ni | hūṃ hūṃ | ruru cale svāhā ||

upahr[dayavidyā]

5

[36] {...2...}[ṣai] sarvai buddhabodhisatvaiś ca ekasaṃnipāte | e{...3...}nirgho-
seṇa imāni dhāraṇīmantrapadāni | ma[hāprati]sarāmahāvidyārājñā hṛda-
yakavacāny etā[ni] mantrapadāni | sarvamudrāya mu[dri]{...7...}<G₁ 1118b>(m
apy e)ṣā śravaṇāya | kiṃ puna likhita{...7...} jñātavyam | evaṃ hy atīva sarva-
tathāgataiḥ praśaṃ(s){...4...}ditā | vyākṛtā paramadurlabhāyaṃ mahā{...3...}pa- 10
rājītā mahāpratisarā nāmadheyam [api] {...3...}(rla)bhaṃ sarvapāpakṣayaṃ-
karī | mahābalaparā[kra]mā | {...4...} <G₁ 1119a> | mahāprabhāvā | mahāguṇod-
bhāvanī | sarvamā{...4...}devatāvidhvaṃsanī | sarvavāsanānusandhimārapā-
śa{...3...}nakarī | paramantramudrāviśakākḥordacūrṇoki[raṇa]prayogavidve-
ṣaṇābhicārukāṇāṃ ca duṣṭacittānāṃ {...1...}dhvaṃsanakarī | buddhabodhisat- 15
tvāryagaṇava[rapūjābhira]{...2...} <G₁ 1119b> paripālanakarī | mahāyānodgra-
haṇalikhanavācana{...6...}naśravaṇadhārakānāṃ paripālī(kāyaṃ) mahādhā-
ra{...5...}bodhiparipūrayitrī(yaṃ mahā)brāhmaṇa [ma]{...3...}saravidyārājā na
kvacit prati(hanyate) | sarvatra {...3...} pūjā prāpnoti | yathā śāstā jītaavidviṣaḥ

[37] ki{...4...}<G₁ 1120a> [pa]rijñātavatīyaṃ mahāvidyāḥ sarvavighnavinā[y] 20
{...4...}yati |

yadā ca bhagavān vipulaprahasitava[da]{...4...}nakaratnojjvalaraśmipra-
bhāsātyudgatarājānaṃ [tathāgato] 'rhan samyaksaṃbuddha iti sa bhaga-
vān prathamā[bhi]saṃbuddho yena bodhimaṇḍas tenopasaṃkrāntaḥ {...4...}
<G₁ 1120b>śāstaṃ dharmacakram pravartayitukāmaḥ tadāsyā bhagavataḥ {...5...} 25
parivārair anekamāraḥkoṭīśatasahasraparivṛ{...4...}pavirūpabhayabhairavaśab-
dākulair bahuvivī{...4...}yavikurvaṇādhiṣṭhānai nānapraharānavṛṣṭi[m] {...4...}
yāgatya caturdiśaṃ parivāryānantāparyantā mārā[ko]{...4...}<G₁ 1121a>śatasa-

3 phaṭ phaṭ] *corr.*; phaṭ phaṭ phaṭ G₁ 4 [saṃbhara] *corr.*; [saṃbharam] G₁ 8 sarva-
mudrāya] *corr.*; sarvasudrāya G₁ 12 sarvapāpakṣayaṃkarī] *corr.*; sarvabāpakṣayaṃkī
G₁ 12 °prabhāvā |] *corr.*; °prabhāvāḥ G₁ 13 °vidhvaṃsanī] *corr.*; °vidhvaṃsarī G₁
22 °prahasita°] *corr.*; °pranasita° G₁ 23 °prabhāsātyudgata°] *corr.*; °prabhāsātyudgata°
G₁

- hasrābhirekā pāpīyāmsa antarāyaṃ ka{...3...} | tato sa bhagavān vipulapra-
 hasitavadanama{...4...}ratnojvalaraśmiprabhāsātyudgatarājā muhūrtaṃ {...2...}
 m āsthāya imā mahāpratisarā mahāvidyā mana[sā] sa[pta]kṛt pravarta-
 yām āsa | samanantarapravartite {...2...} <G₁ 1121b> [ma]hāpra[ti]sare vidyārāje
 5 tatkṣaṇā[d e]va sarve te mārāḥ {...7...}paśya bhagavata ekaikasmin roma-
 vivarād a[ne]{...5...}yutaśatasahasrām saṃnaddhabaddhakavacānām [jva]
 {...4...}rakhaḍgaparaśupāśamudgarāsitriśūlahastā{...5...} vācam pravayāhryamā-
 ṇām nirgacchanti | gr[hṇa g]{...4...}<G₁ 1122a>tha duṣṭamārāṇām vidhvamsaya-
 tha duṣṭacittānā{...7...}vitam sarvaduṣṭagrahavighnavināyakānām [ye] {...4...}
 10 viheṭhām kurvanti | tatas te sarve duṣṭamārā{...4...}nābhinirjitān kṛtvā ke-
 cic chikṣāpadān grāhi{...2...}[nta] | kecid yāvānuttarām samyaksaṃbodhau
 vyākṛtās tatra {...3...}<G₁ 1122b>bhāvāḥ anye punas teṣāms tathāgataro(maviva-
 rani)[rga]{...6...} drṣṭvā ca tasmin nagare (vihvalībhūtā) (ṛddhipari){...5...}bhā-
 nabalavīryaparākramaprana(ṣṭā vidhvastasa){...5...}[tāḥ] prapalānām iti [ca]
 15 bhagavatā (dharma)cakram pra{...4...} yathānyai buddhai iti sarvavi(ghna-
 vināya)kāṃ {...4...}<G₁ 1123a>pīmatānām ca vidhvamsayitvā uttīrṇa pāra[m]ga-
 ta(h)

- [38] {...4...}hābrāhmaṇa mahābalavegaṛddhipāramiprāptā{...4...}[pra]tisa-
 ramahāvidyārājā smaraṇamātreṇa sa{...3...}nabhayabhairavebhyo parimoca-
 20 yati | āśaya{...2...}śuddhānām satvānām nānyeṣām duṣṭaceta[sām tasmāt tar-
 hi] {...2...}<G₁ 1123b>[brā]hmaṇa nityam eva smaraṇatā manasi[kāreṇa ma]{...6...}
 rvakālam ca likhitvā kāyagatām dhārayitavyāḥ

[39] {...5...}ktavatī vāk

- ujjayanyām mahānagaryām rā[jño] {...3...}ttasya vijite kenacit puruṣeṇā-
 25 parādhaḥ kṛtavā{...3...}jā brahmadattena vadhakapuruṣebhyo ājñā[pta]{...5...}
 <G₁ 1124a>thāyaṃ puruṣaṃ jīvitād vyavaropayatha ||| a[tha] {...5...}ṣā tam rājñā-
 jñaptaṃ puruṣaṃ grhītvā parvatavivaraṃ [ga]{...4...}śān niṣkāśya tam puru-
 ṣaṃ jīvitād vyavaro{...3...}m ārabdhāḥ tadā sa puruṣa imām mahāpratisa{...2...}
 hāvidyārājā manasā smarayām āsuḥ likhitām ca {...3...} <G₁ 1124b> bāhūm dhāra-
 30 yati sma | sa mahāsatvasya asya ca {...5...} prabhāvena asi ekajvālībhūtā (khaṇ-
 ḍa)khaṇḍam {...5...}(yā) vikīrṇā iti | tatas te vadhakapuruṣā i{...4...}ścayaṃ rājño

2 muhūrtaṃ] *corr.*; muhūrtaṃ G₁ 3 mahāpratisarā] *corr.*; mahāpratisarā G₁ 4 °pra-
 tisare] *corr.*; °pratire G₁ 6 °baddha°] *corr.*; °vaddha° G₁ 13 drṣṭvā] *corr.*; drṣṭvān G₁
 14 [ca]] *corr.*; [na] G₁ 15 yathānyai] *corr.*; yathānya G₁ 25 vadhaka°] *corr.*; badhaka°
 G₁ 28 puruṣaṃ] *corr.*; puruṣaṃ puruṣaṃ G₁ 31 vadhaka°] *corr.*; badhaka° G₁

vistarenārocayām āsa | tato rā[jā] {...3...}to kathayati | gaccha bhoḥ puruṣā-
 nyatamas{...4...} <G₁ 1125a> yakṣaguhā-m-asti | tatra bahūni yakṣaśata{...4...} pra-
 tivasanti piśitāśinas tatra nītvā cchora[ya]{...3...}to sa puruṣas tai vadhakapu-
 ruṣais tasmin yakṣa[g]{...3...} cchoritaḥ samanantaracchorite tasmi yakṣagu
 {...1...}yām tatas te yakṣāḥ sa[rve] [tu]ṣṭamanasā pradhāvitā{...3...} <G₁ 1125b> bha- 5
 kṣayīṣyāma iti paśya(nti) asyām mahāprati[sa]{...6...}ena sa puruṣa ekajvālā-
 mālārīṣo {...8...} ca sarva eva saṁtrast{...2...} (dahyamānaṁ śarīraṁ pa){...5...} te
 yakṣā vismayamānā (taṁ puruṣaṁ) grhītvā bahir{...4...}[pya] pradakṣiṇaṁ
 kartum ārabdhāḥ yāvat tair vadhakapuruṣai {...4...} <G₁ 1126a> niścayenārocitaḥ |
 bhūyo rājñā kupitaś caṇḍī{...4...}yati yady evaṁ bhavanto gacchathedam 10
 puruṣaṁ badhvā nadyā{...3...}patha | sa taiḥ puruṣair badhvā nadyā pra-
 kṣiptaḥ sa[ma]{...3...}prakṣipte ca tasmin mahāpuruṣe | sa nadī niruda
 {...1...}bhūtāḥ yathā sa puruṣa sthalagata eva ti{...2...} <G₁ 1126b> te ca bandha-
 nāḥ khaṇḍakhaṇḍa vicūrṇitā | rājño śrutaḥ {...5...} [vi]smayotphullitavada-
 naḥ kathayati | a{...4...}yam idaṁ puruṣasya | kim atra kāraṇaṁ [syā]{...2...} me 15
 vitarka ||| atha sa rājā taṁ puruṣaṁ ā[hū]{...2...}vam āha | kiṁ tvaṁ bhoḥ
 puruṣa jānāsi | {...5...} <G₁ 1127a> (ca) | nāhaṁ mahārāja kiṁcid api jānāmi |
 {...5...} pratisareti mahāvidyām dhārayāmi | tasyai{...5...}vaḥ | rājā āha | aho
 āścaryaṁ mahati mahā{...2...} subhāṣitā |

mohanī mr̥tyudaṇḍasya sarvabuddhai{...2...}ṣṭhitā | 20
 kāraṇaṁ sarvabuddhānā rujāduḥkhapramoca[nī]
 {...2...}<G₁ 1127b>(kālamr̥tyoḥ) pramokṣaṇī |
 bhāṣitā kāruṇikair nāthair mahā{...6...} |

[40] (tato rājñā) prahr̥ṣṭamānasena sa mahāpratisar{...8...} pūjābhinirmit-
 taṁ tasya puruṣasya (pa){...9...}(napadya)sya purasthā nagara(jyeṣṭha)tā{...7...} 25

[41] evaṁ mahābrāhmaṇāyaṁ mahāpratīsa{...}

{...}

[42] <G₁ 1128a>ṣpāni yathākālaṁ yathāritum |

26 Folio 1127 of ms. G₁ ends here. Ms. G₁ continues after a lacuna of most probably three folios. 28 Folio 1128 of ms. G₁ continues here after the lacuna.

2 puruṣānyatamas{...}] *corr.*; puruṣinyatamas{...} G₁ 3 vadhaka°] *corr.*; badhaka° G₁
 6 puruṣa] *corr.*; puruṣa G₁ 9 vadhaka°] *corr.*; badhaka° G₁ 12 °puruṣe |] *corr.*;
 °puruṣeḥ G₁ 13 niruda°] *corr.*; niroda° G₁ 13 sthalagata] *corr.*; stalagata G₁ 15 °phullita-
 vadanah] *corr.*; °phulitavadanoḥ G₁ 15 atra] *corr.*; itra G₁ 16 puruṣaṁ] *corr.*; puruṣaṁm
 G₁

- sarvapuṣpapha{...5...} ca maṇḍita
ghṛtamākṣikadugdhābhyāṃ pāyasā{...5...}kaiḥ
pūrayed balikumbhātra lakṣaṇāḍhyān pra[śa]{...1...}[nte]
supūritaṃ pañcamam kṛtvā sthāpa[ya] madhyamaṇḍale
5 ca{...3...} <G₁ 1129b> (śarā) sthāpya koṇeṣu paṭṭabaddhakāḥ
khadirakī[la]{...4...} [kr̥]tvātra
pañcaraṅgena sūtreṇa veṣṭayi{...3...}kṣaṇaḥ
samabhāgena māpyete nikha{...2...}[ṇḍalā] bahit
evam kṛte likhed vipra ya{...2...} <G₁ 1128b> siddhim ātmana[h]
10 [śu]klabhojanabhuktena {...3...} sukheṣiṇām
paṭṭe vā vastrabhūrje vā[nyā]{...3...}tra vā kvacit
likhe strī putrārthī goroca{...1...}(na vai) |
ma[dhye dārakaṃ] kuryā [sarv]ālaṃkāraṇi{...4...}
<G₁ 1129a>(tnapūrṇena pātreṇa vāmahastena dhā){...4...}
15 (padmagarbhe 'smin praphullitavibhū){...4...}
(hārasuvarṇaṃ ca nānāratnaṃ viśeṣa){...4...}
(ttam) {...2...} (kartavyaṃ caturṣu koṇeṣu parva){...}
{...}
- <G₂ 1132a>mantataḥ
20 taṃ padmaṃ kurvīta sadanḍaṃ {...~19...}
ṣṭakoṇaṃ hi paṭṭabaddhāvalīvṛtaṃ
paraśu{...~12...}[nta]taḥ
sakhaḍgaṃ padmaṃ kurvīta sa padmaṃ asitaṃ eva {...~11...}
kuryā sarvatra ca suvistaram iti ||
25 sarvatra vidhicihnā{...~11...}ṇa |
varjaye bālarūpāṇi yena cittaṃ na duṣyati
de{...~12...}kāramaṇikuṇḍalabhūṣitaṃ
bhikṣuś ca vajradharaṃ kuryā[t sa]{...~12...}

17 The last surviving folio of ms. G₁ ends here. 19 Folio 1132 of ms. G₂ begins here after a long lacuna of several folios. The number of missing *akṣaras* in this section of the text where only a rather lacunose ms. is available was estimated on an average *akṣara*-per-line basis and should thus be treated with caution allowing a difference of at least ± 4 *akṣaras*.

1 maṇḍita] *corr.*; paṇḍita G₁ 2 °mākṣika°] *corr.*; °mākṣīka° G₁ 3 lakṣaṇāḍhyān] *corr.*; lakṣaṇāddhyān G₁ 6 khadira°] *corr.*; khadara° G₁ 9 siddhim] *corr.*; saddhim G₁ 20 padmaṃ] *corr.*; badmaṃ G₂ 21 °baddhāvalī°] *corr.*; °vaddhāvalī° G₂ 21 °vṛtaṃ] *em.* SANDERSON; °vītaṃ G₂

[ś ca] mahārājāna caturṣu koṇeṣu-m-ālikhet
 brāhmaṇe ī{...~10...}<G₂ 1132b>śvaraṃ
 śūdreṣu sadā saumya cakrasvāmi ālikhet
 vaiśyebhyo vaiśra{...~11...}
 rake sadā lekhyam kumāraṃ lokaviśrutam | 5
 kanyāyām tu sadā li{...~10...}
 śyāmavarṇi bhaved yas tu raudraṃ tasya ālikhet
 gaurāyā rū{...~10...} yaśasvinam |
 māṇibhadraṃ tathā likhitavyam prayatnataḥ
 {...~11...} hy uktaṃ svayambhuvā | 10
 gurviṇyā ca mahākālaṃ likhet sarvatra
 {...~13...}kha hitvā †mettraiye†
 likhitavyam hi yatnena sarvatra kaṇṭhe
 {...~15...}[gre] padmasamsthita |
 padmakesarapāśaṃ cakram ca pa{...~15...} 15
 <G₂ 1133a> [pa]dmasamsthitam |
 śaktiṃ likhe tathā padme yathā vidhi{...~13...}
 sphuliṅgasamākulā
 paṭṭabaddhā ca kurvīta yathā vidhi{...~10...}
 kuryā maṇijvālā navaśīrṣā 20
 te 'pi sarve prayatnena hr̥{...~11...}
 kānām balā nityam sārthavāhaṃ likhed budhaḥ
 vidyādharaṇām {...~9...} likhet
 candrasūryo sanakṣatrā rāhuketugrahāṣṭakaṃ
 likhi{...~9...}[tra]lābhaṃ bhaviṣyati 25
 nīcayam vidhinā likhitamātreṇa sarvasiddhi{...~9...}
 prayatnena dhārayen matimān naraḥ
 [43] sarvasiddhikaram hy etan maṅgalya{...~10...}
 <G₂ 1133b>ramaṃ sthānaṃ svayambhūvacanaṃ yathā |
 loke 'smiṃ paramaṃ saukhyam para{...~11...} 30
 [ya]striṃśabhavanā ādau sthānaṃ tasya surālayam
 jambudvīpe śu{...~11...}patiṃ
 kṣatriyeṣu viśiṣṭeṣu brāhmaṇeṣu viśeṣata
 jaṃ{...~10...}sya †vimukhāgrata†

3 saumya] *corr.*; somya G₂ 5 lekhyam] *corr.*; likhyam G₂ 7 śyāmavarṇi] *corr.*; śāmavarṇi
 G₂ 9 likhitavyam] *corr.*; likhitavyala G₂ 12 mettraiye] G₂^{PC}; mettrai G₂^{ac} SCHLIEKER
 1984: 64 suggests reading maitreye. 22 °vāhaṃ] *corr.*; °bāhaṃ G₂ 33 viśiṣṭeṣu] *corr.*;
 viśiṣṭeṣu G₂

- sarvabuddhair na śakyante puṇyaskandhaṃ prakī{...~9...}
 pratisarādhāraṃ naraḥ
 narakadvārā pithitā sarve sva[rga]{...~14...}
 nnaṃ bhaviṣyati mahāmati |
 5 buddhās ca bodhisatvās ca ā{...~13...}
 balena mahatā bhavet
 yathāpi tad vai jinendro[ktā ca]{...}
 {...}
- [44] <G₂ 1134a> |
 10 rakṣanti pratyekabuddhā [śrā]{...~20...}
 ā mahardhikā
 rakṣāṃ kurvanti | tasyeme [asmi]{...~13...}
 vidyāraṃ anuttaraḥ |
 nirbhayaṃ bhavati | sarvatra-m-ity eva mu[ni]{...~11...}
 15 ś ca | upasargā ye ca dāruṇā
 vyādhisprṣṭā mahārogai ye {...~8...}
 ca vividhā rogā gaṇḍalūtā vicarcikā
 itayo dāruṇā ye ca {...~7...}
 nuṣyāṇāṃ vināśārthaṃ hiṃsakā paramadāruṇā
 20 sarve te vinasīyanti rakṣā {...~8...}
 anena kṛtarakṣas tu vadhyaprāpto 'pi mucyati |
 yadi grasto kālapāśe{...~7...}
 <G₂ 1134b> tasyāpy āyu vivardhitaḥ pratisarālikhanād api |
 parikṣīṇāyu(śās) yas tu {...~7...}
 25 va likhanamātreṇa rakṣā eṣā anuttarā |
 athavā śravaṇamātreṇa kṛ{...~9...}
 [sti] avāpnoti sukhaṃ jīvati īpsayā
 asya ṣaṣṭisahasrāṇi koṭi{...~9...}
 kāyikā devā śakrapramukhāni
 30 ye rakṣārthe tasya satvasya pr{...~10...}
 lokapālās ca vajrapāṇir mahābalaḥ

7 Folio 1133 of ms. G₂ ends here. A folio is most probably missing between 1133 and 1134 and ms. G₂ continues after this lacuna. 10 Folio 1134 of ms. G₂ continues here after the lacuna.

3 pithitā] *corr.*; bithitā G₂ 7 vai] *corr.*; va G₂ 10 °buddhā] *corr.*; °sabuddhā G₂ 13 a-nuttaraḥ] *corr.*; anuttaḥ G₂ 21 vadhya°] *corr.*; badhya° G₂ 24 parikṣīṇāyu(śās)] *corr.*; parikṣīṇā(śās) G₂

vidyākulaśataiḥ {...~10...}	
somaḥ sumanaḥ sūrya brahmaviṣṇumaheśvaram	
yamaś ca mā {...~10...}	
[rṇa]bhadra mahāvīram hārītī ca saputrikā	
pañ[cā] {...~15...}[śva]ra	5
śrī mahādevī vaiśravaṇa[ś cai] {...~21...}	
<G ₂ 1135a>[nti] nityaśaḥ	
ṣaṇḍānām putrajananam garbhasthānaviva[rdha] {...~11...}	
[bha]viśyati	
puruṣāṇām jayadā nityam yuddhasaṃgrāmabhairave {...~11...}	10
ścitā	
athavā pāpavināśārtham likhitamātreṇa mucyati {...~8...}	
tvās tathaiva ca	
śriyā ca vardhate tasya puṇyam āyus ca vardhate	
dha {...~8...} na saṃśayaḥ	15
sukham svapati medhāvī sukham ca prativibuddhyati {...~8...}	
rvabhūtagaṇair api	
saṃgrāme vartamānasya jayo bhavati nityaśaḥ {...~8...}	
yaṃ rakṣā anuttarā	
sukham ca sādhayed vidyām avighne nātra saṃśayaḥ {...~7...}	20
viṣṭā sarvamaṇḍale	
kṣipram ca samayajño 'sau bhavet sarvatra jātiṣu	
vai[śvā] {...~6...} <G ₂ 1135b> guhyadhāraṇe	
sarvamaṅgalasaṃpūrṇa sarvāsāsyā manorathaḥ	
ana[yā] {...~7...}[sau]khyam saṃrddhyati	25
sukham kālakriyām kṛtvā bhavet svargaparāyaṇa	
vivā {...~9...} paramadāruṇī	
sarvabhayaavinirmukta jinoktam vacanam śubham	
sa {...~9...}[tau] jātau munir abravīt	
rājāno vaśagās tasya sāntaḥpurām {...~9...}	30
sarvaiḥ saha janakāyena tasya pūjām kariṣyati	
saṃkṣepā {...~9...} [bha]ve kṣipram tathāgataḥ	
sarveṣām ca priyo bhavati ye devā ye ca mānu {...~11...}	
[vā]rātrau na saṃśayaḥ	
[45] atra mantrapadā siddhā samyaksambuddha {...~14...}	35

17 api |] *corr.*; apiḥ G₂ 19 anuttarā |] *corr.*; anuttarāḥ G₂ 33 ca] G₂^{pc}; *om.* G₂^{ac}

namaḥ saṃghāya | namo bhagavate śākyamunaye [ma]{...~14...}<G₂ 1136a>
rhate samyaksambuddhāya namaḥ saptebhyo samyak[sambuddhe]{...~11...}

navrddhaye
aham idānīm saṃpravakṣyāmi sarvasa(tvānu)kampa{...~10...}
5 hābalaparākramāḥ
yasyā bhāṣitamātrāyā vajrāsanama{...~10...}
kā caiva tatkṣaṇā vilayaṃ gatā |

[46] tadyathā

om giri giri gi{...~8...}te ākāravati ākārasuddhe | pāpavigate | ākāśe [ga]
10 {...~7...}riṇi jvalitaśire maṇimauktikakhacitamaulidhare sukeśe suvaktre {...~9...}
(rome) | atīte | anutpanne-m-anāgate pratyutpanne namaḥ sarveṣāṃ {...~6...}
<G₂ 1136b> subuddhe bhagavati | sura[kṣaṇi] sukṣame suprabhe sudame su-
dānte vare {...~7...}li jayabhadre pracaṇḍe caṇḍe vajracāṇḍe mahācaṇḍe gho-
gandhāri caṇḍi {...~6...} [drā]vari drāviri raudriṇi sarvārthasādhani | hana
15 hana sarvaśatrūṇāṃ daha {...~10...}śācaḍākinīnāṃ manuṣyāmanuṣyāṇāṃ pa-
ca paca hrdayaṃ {...~11...}hāṇāṃ nāsaya nāsaya sarvapāpāni mārtaṇḍe mā-
nini {...~10...}tuṭe ghoṛiṇi vīriṇi pravarasamare caṇḍālini mātaṅga va{...~11...}[li]
mahomaholi nigaḍe nigaḍajambhe matte mattini matte {...~11...} [śā]vari sar-
vavyādhiharaṇi cūḍi cūḍini nimi nimi {...~10...}<G₂ 1137a>[ni] trilokālokaka-
20 ri traidhātukavyavalokani | va{...~15...}maṇimahāvidyādhāraṇi rakṣa rakṣa
mama VĀYUPHA[NASYA] {...~10...}sarvaduṣṭabhayebhyaḥ sarvamanuṣyāma-
nuṣyabhayebhyaḥ sa{...~9...} vajre vajravati | vajrapāṇidhare hili hili | mili
mili {...~8...}ra vara varade sarvatra jayalabdhe svāhā || pāpavidāriṇi {...~9...}
svāhā || sarvatra sarvabhayaharaṇi svāhā || svasti bhavatu mama VĀYU[PHA]
25 {...~9...}hā || puṣṭi svāhā || jayatu jaye jayavati jayavati vimalavipule svāhā
{...~6...}<G₂ 1137b>hā || om bhuri bhuri vajravati tathāgatahrdayapūraṇi saṃdhā-
raṇi {...~11...} phaṭ svāhā ||

[47] yasya kasyaci mahābrāhmaṇa anayā tathāgata{...~10...}dadhāraṇyā
rakṣā kṛtā paritraṃ parigrahaṃ paripālanam {...~9...} tasya parikṣiṇāyusaṃ
30 punar eva vivardhate suciraṃ sukhaṃ {...~10...}vati | anusmaraṇamātreṇa vā
vajronmārjanena vā akāla{...~14...}te | sarvalokā cāsyā praśāmyanti | dīrgha-
gailānyaṃ {...~13...}treṇa praśamaṃ gacchanti | dine dine svādhyāyaṃ [ku]

5 °bala°] *corr.*; °vala° G₂ 11 anutpanne-m] *corr.*; anutpanna-m G₂ 14 caṇḍi] *corr.*;
caṇḍi G₂ 15 {...}śācaḍākinīnāṃ] *corr.*; {...}śācāḍākinīnāṃ G₂ 24 sarva°] G₂^{PC}; *om.* G₂^{ac}
25 jayavati] G₂^{PC}; *om.* G₂^{ac} 30 anusmaraṇa°] *corr.*; usmaraṇa° G₂

{...~17...}<G₂ 1138a>panno bhaviṣyati | sarvapāpakarmāva[r]{...~17...} [pa]rikṣayaṃ
 yāsyanti | sarvabuddhabodhisatvadevanā{...~13...} [kā]ye prakṣepsyanti | mā-
 hatā ca prītibahulo bhaviṣyanti | {...~10...}ṇa iyaṃ mahāvidyāmantrapada-
 rakṣā tiryagyonigatānā{...~8...}rṇapute nipatiṣyati | te sarve avaivartikā bha-
 viṣyanti | a{...~11...}[na]r vādo yo 'sya mahāpratisaradhāraṇyā śrāddhaḥ kula- 5
 putro vā {...~10...}ṇī vā upāsako vā upāsikā vā rājāno vā rājaputro vā brā{...~12...}
 <G₂ 1138b>(ścit sakṛc chroṣyati) śru[tvā] ca mahatā śraddhayā gauraveṇā-
 dhyā{...~11...}khitvā ca dhārayeṣyanti | vācayeṣyanti | tivreṇa ca mana[sā]
 {...~12...}reṇa saṃprakāśayeṣyati | tat teṣāṃ mahābrāhmaṇa {...~11...}rvathā na
 pratikāṅkṣitavyāni | na cāśya kāye mahāvyādha{...~11...}gno viṣaṃ śāstraṃ 10
 garaṃ vā kākhordo kiraṇaṃ na mantra{...~15...}raṃ na śir{...2...} vā ekāhika-
 dvaitīyakatraitīya{...~17...} sa smṛta eva sukha(ṃ) svapati sa smṛta vib{...}

12 The last surviving folio of ms. G₂ ends here.

CHAPTER 9

A CRITICAL EDITION OF SELECTED EASTERN INDIAN AND NEPALESE MANUSCRIPTS

9.1 MANUSCRIPT SELECTION

As discussed earlier, dating from ca. the ninth to the twentieth century, more than three hundred mss. containing the MPMVR are kept in various libraries, archives and institutions around the world.¹ In most cases the MPMVR is included in a collection of five texts, called *Pañcarakṣā*, ‘The Five Protections’, but there is a smaller number of individual mss. of the MPMVR, too. The majority of the witnesses originate from Nepal while a few come from Eastern India.

Given the antiquity and the small number of the Eastern Indian *Pañcarakṣā* mss, it has been decided that all the accessible ones shall be included in the edition. As for the Nepalese *Pañcarakṣā* mss, the earliest obtainable ones written on palm-leaves have been selected.² Three more recent paper mss. have also been chosen, mostly to show how this text was trans-

¹ The most extensive sources listing mss. that contain the MPMVR are TSUKAMOTO et al. 1989: 62–64, 82–84, the CD-ROM catalogues of the Nepal-German Manuscript Preservation Project and MEVISSEN 1989: 366–372.

² The fragmentary parts of the MPMVR surviving in the possibly earliest *Pañcarakṣā* ms. from ca. the ninth century (NGMPP A 936/14) have only been compared with the edited text (without any truly significant results) but not included in this edition because I learnt about them shortly before finishing this volume. Despite my efforts, I have not been able to access two twelfth-century *Pañcarakṣā* mss. (T. 140 and T. 1055) kept at the Asutosh Museum, Kolkata. As for thirteenth-century mss, I did not have the chance to consult B. 35 at the Asiatic Society of Bengal, Kolkata, No. 229 at the Tokyo University Library and MBB-I 84 at the Institute for Advanced Studies of World Religions, New York.

mitted in later centuries. No individual mss. of the MPMVR have been included because these originate from a later period than the majority of the *Pañcarakṣā* mss. selected.³ Thus this critical edition is based on fifteen witnesses: five palm-leaf mss. from Eastern India and seven palm-leaf and three paper mss. from Nepal.⁴

Beside these witnesses, those significant variants from IWAMOTO's romanised edition of the MPMVR which do not appear in the fifteen selected mss. have also been listed in the apparatus. This work has not been fully included in the edition because of the corrupt readings. In the same manner, significant variants from the relevant section of ŚĀKYA's edition of the *Pañcarakṣā* have also been listed. Because of the printing errors this work has not been fully included either.

9.2 THE FIFTEEN MANUSCRIPTS

A : *Pañcarakṣā* ms. A reproduced in LOKESH CHANDRA 1981, in the private collection of Professor Lokesh Chandra, New Delhi

- A Nepalese ms. from ca. the nineteenth century
- 127 paper-leaves with five or six lines on a folio
- Modern Newari script
- Clear and balanced handwriting
- Complete: all folios of the MPMVR are preserved
- A few marginal corrections

³ Although I have only been able to check two individually catalogued mss. of the MPMVR (NGMPP E 1877/28 and E 3270/6 (both actually turned out to be *Pañcarakṣā* mss)), it does not seem likely to me that the other such mss. would transmit the Gilgit tradition of this scripture.

⁴ The following mss. have also been checked on microfilms kept in the National Archives, Kathmandu: A 47/5–13, A 47/15, A 54/17, A 140/2, A 887/1, A 968/5–6, A 993/2–3, A 1092/18, A 1164/2, A 1337/2, B 30/27–29, B 30/44, B 31/2–4, B 31/17–18, C 10/5, C 11/1–4, C 13/4, C 27/6, C 77/3, C 81/17, D 25/7, D 25/28, D 33/6, D 44/2, D 63/2, D 103/5, E 187/3, E 363/16, E 621/5, E 666/2, E 873/2, E 934/11, E 1134/4, E 1190/25, E 1232/4, E 1236/12, E 1367/9, E 1450/1, E 1468/16, E 1505/1–2, E 1714/22–1715/1, E 1776/4, E 1858/9, E 1877/28, E 1960/6, E 1969/1, E 1971/8, E 2122/3, E 2136/2, E 2190/3, E2574/2, E 3270/6, H 61/13, H 259/7, H 325/3, T 29/2. A twelfth-century *Pañcarakṣā* ms. (No. 67) kept at the Bibliothèque Nationale de France has also been checked, similarly to the thirteenth-century Add. 1656 at the Cambridge University Library.

- Illuminated
- Foliation: numeral on verso side
- The MPMVR is the first of the five PR texts (ff. 1v–36v, numbered 2–72 in the facsimile edition. This latter numbering is incorrect at one place, the correct order is: 2–10, 13, 14, 11, 12, 15–72)
- Undated ms. without a colophon

◦

B : *Pañcarakṣā* ms. B reproduced in LOKESH CHANDRA 1981, in the private collection of Professor Lokesh Chandra, New Delhi

- A Nepalese ms. from 1810 CE⁵
- 191 paper-leaves with five or six lines on a folio
- Modern Newari script
- Clear and balanced handwriting
- Complete: all folios of the MPMVR are preserved
- Few marginal corrections
- Illuminated
- Foliation: numeral on both margins of verso side
- The MPMVR is the first of the five PR texts (ff. 1v–48v, numbered 2–96 in the facsimile edition. This latter numbering is incorrect at one place, the correct order is: 2–6, 9, 10, 7, 8, 11–96)
- Described by SKILLING 1994: 608. Colophon at the end of ms.⁶

◦

C : *Pañcarakṣā* ms. No. 9970 kept at the Asiatic Society of Bengal, Kolkata

- A Nepalese ms. from 1520 CE, in the reign of King Jayaratnamalla⁷

⁵ Note that there is a further date given at the end of the latter part of the colophon: 967 (1847 CE). Since, however, 930 is the one also indicated by words (*kha-vahni-ratna*, 0–3–9 in the reverse order, cf. SIRCAR 1965: 228–233) it is more likely to be the original date.

⁶ Ye dharmā ... | śubhaṃ | khavahniratnage 'bdake kulīrage vikarttane | śucau site trayodaśīthau śaner dine mudā | jinendrasevako 'likhat sa pūrṇṇanandasamjñakaḥ sudhīḥ sapañcarakṣakaṃ jinendrasadmaprāpakam | likhāpako jīvadano jīyāt sa śaradāṃ śatam | yāvajjīva sukhaṃ śubhaṃ prāpnotv ante sukhāvatīṃ | sam 930 āśāḍhasuklatrayodaśī śanaiścaravāre karkaṭasamkrānti...vihāriśrījñānaṃdhana...śrījīvanandaśrīlakṣmīnandaputrī...parivārayā manasadhar...utpatti...śrīpañcarakṣāśrīmahābuddha...śrīpūrṇṇānandajana... 967 sa-hakāla...

⁷ See PETECH 1984: 180–182 and REGMI 1965–1966: I.452–462.

- 102 palm-leaves with five lines on a folio
- Ornamental Newari script (Rañjanā)
- Clear, balanced, bold handwriting
- Complete: all folios of the MPMVR are preserved
- Few marginal corrections
- Foliation: three sets of numbering (one with letters and two with numerals) on verso side (those numerals on the margin being the original)
- The MPMVR is the fourth of the five PR texts (ff. 71v–97r)
- Described and colophon given by SHASTRI 1917: 118–119⁸

◦

D : *Pañcarakṣā* ms. No. 6120 kept in the Hopp Ferenc Museum of Eastern Asiatic Art, Budapest⁹

- A Nepalese ms. from 1675 CE, in the reign of King Jayanṛpendramalla¹⁰

⁸ “Āryyamahāsāhasrapramarddinī Āryyamahāmāyūrī Āryyamahāsītavati
 Āryyamahāpratisarā Āryyamahāmantrānusāraṇi | etāni mahārakṣā
 samāpta | ye dharmmāḥ etc., deyadharmmoyaṃ pravaramahāyānāyāyinaḥ
 paramopāsīkamahārājādhirājaparamesvaraparamabhattārikā kaṃsanārāyanā
 ’vatāraśrīśrījayaratanamalladevasya vijayarājye āryyāvarattanabhūme
 nepāladeśe śrīmantaśrīlalitāpurīmahānagare śrīmānīṅgalake nāgalasthāne
 sarvasaṃghāvatāraśrīrundrabahmavakuvāhārāvasthitaśākyabhikṣuśrīhākuju
 sabhāryyā ketakilakṣmīsyā putra bhikṣuśrījivahambajra sabhāryyā
 purāmayikasya putra nāthubhārāḥ | madhyamlaputra bhikṣuśrīhṛdayaju
 sabhāryyā kitimayikasya putra śrībandhavarājaju sastrījamakinaju
 saḥ | kanesraputra bhikṣuśrīkusumaju sabhāryyālūgumayikasya ya-
 datra puṇyaṃ tadbhavatvācaryyopādhyayamātāpitṛpūrvvagamaṃ
 kṛtvā sakalasattvarāśeranuttarajñānaphalavāptayetti | likhiteyaṃ
 śrīkāstamandapamahānagarasthāne caitramāṃmakutyāyāṃ tvalaka
 śrībarṣacandravaṃvāhārāvasthita vajrācāryyabhikṣuśrījayasiharājena racitaṃ |
 jathādr̥ṣṭa tathā likhitaṃ lekhikā nāsti doṣaḥ | na me doṣa na bhāvyate | vya-
 namūrdayaṃkaṣāpi tasya doṣaṃ na muhyati | ukakānaracorebhyo mūṣikebhyastatheva
 ca | lakṣitavyaṃ prayatnena mayā kastena likhitaṃ || śreyo ’stu sambat 640 śrāvaṇamāse
 kṛṣṇapakṣa pañcamyāyā tithyā revatinakṣatra śūlayoga (?) śukravāsare || ceyaṃ
 bhagavān | pañcamahārakṣā likhita sampūrṇamiti | 640 (In a later and blurred
 hand). jatpuṇyāṃvarapañcarakṣaracitaṃ gambhīradharmmodaka | samavart-
 tañcāsvabhāvaguṇanikā saṃpusmadharmma vacaḥ || śubhamastu sarvvadā ||.” Cf.
 also REGMI 1965–1966: I.462 where a shorter part of the colophon is given. I did not have
 the chance to see the colophon either in original or reproduction.

⁹ The ms. is exhibited in the Ráth György Museum, Budapest.

¹⁰ See REGMI 1965–1966: II. 107–118.

- 143 paper-leaves with five lines on a folio. Golden ink on black paper (*nīlapattra*)
- Ornamental Newari script (Rañjanā)
- Clear, balanced, bold handwriting
- Complete: all folios of the MPMVR are preserved
- Illuminated. Held together by two carved binding boards
- Foliation: two sets of numbering (one with letters and the other with numerals) on verso side
- The MPMVR is the first of the five PR texts (ff. 1v–36r)
- Described and parts of the colophon given by TÓTH & KOVÁCS 1963¹¹

◦

E : *Pañcarakṣā* ms. No. 67560 kept in the National Museum, New Delhi

- An Eastern Indian ms. from the first half of the twelfth century, in the fifty-third regnal year of King Rāmapāla¹²

¹¹ I attempt to give a more complete transcription: Ye dharmā ... | deyaṃdharmo yaṃ pravaramahāyānāyāyinā paramopāsakaḥ śākyabhikṣuśrīviśvakasya putrana ma...rasya pramukhādīnāṃ yad atra puṇya tad bhavat ācāryopādhyāyamātāpitṛpūrvagamam kṛtvā sakarasatvarāṣe 'nuttarasamyaksambodhipadam prāptayantu | narapatipari...yānti śrīnṛpa...sakaranara...pādair aribhiḥ vidhūpatiguṇabhūyaḥ śakyate ...paribhava iva svātmāpārayanti ... | svasti śrīmat...caranākamaladhuridhusaritasiroruha... devatābala...prabhāvadēdīpyamāna... mākārājadhīrājārājendrasakararājacakrādhiśvaraśrīśrījayanṛpendramalla...raka devānām sadā samalavijayinām prabhūś cākulasya vijayarājaḥ | dānapatiśrīkāṣṭhamāṇḍapamahānagare ... śākyabhikṣuśrīdharmātmā... dvitīyabhāryā ...lakṣmī...lakṣmī caturthabhāryā guṇalakṣmī viśvakasya prathamabhāryāyāṃ caturthaputraśākyabhikṣuśrīpuṇyātmāna...kasya bhāryā ...lakṣmī...kasya putrī ...pradāna...mayī...mahānumatena iyaṃ bhagavatīśrīpañcamahārakṣāpustakān ... mahādharmacittauttamam ...bhagavatīśrīpañcamahārakṣāpustaka... ārambhayā...prakṣāntimahāsiddhabhūmīnāma...likhitasampūrṇam | ...māghavaravivāre ...nakṣatra...gater karkatadine nīlakāgatasuvarṇa...dānapatiśākyabhikṣuśrī...sya ... lakṣmī... suvarṇamayān uṣṇīṣavijayā...puṇyānubhāvena viśvakasya putrena ma...rasya pramukhādīnāṃ ihaṃ loke sukhasampattyādi dhanajanalakṣmīlabdhagarbhā bhavantu | paratra... sukhāvatī prāpnuyāt bhavantu | śubhasamvat 795 māghamāse śuklapakṣe ...syām tithau... nakṣatre śobhana... ādityavāra...gate savitri...karkatarāsigate candramasi | ādita... bhagavatī ... śrīpañcamahārakṣāpustakasampūrṇasiddha... | likhitayam sayavanagare sayavatorake sayavavihāre ... paścimadisū mahā...devyāś caraṇasevita... vajracārya śrīvīramānandra... likhāpitam iti | ... likhitam mayā ... devāntidevai narādāmyasārathi... likhitam ... | śubham |

¹² The exact dates of this ruler are still uncertain: HUNTINGTON 1984: 37 suggests 1072–1126 while a revised chronology in HUNTINGTON & HUNTINGTON 1990: 542 gives ca.

- 58 palm-leaves with five or six lines on a folio
- Hook-topped Eastern Indian script
- Clear, balanced, bold handwriting
- Complete: all folios of the MPMVR are preserved
- Few marginal corrections. A few deletions with the insertion of thinner *akṣaras*
- Illuminated
- Foliation: three sets of numbering (one with letters and two with numerals) on verso side (those numerals on the margin being the original)
- The MPMVR is the fourth of the five PR texts (ff. 42r–55r)
- Donor's name inserted in the text: PUNNAKA
- Described by BANERJEE 1969 and SHARMA & TANDON (no date). Colophon given by BANERJEE 1969.¹³ Cf. also MEVISSSEN 1989: 367 fn. 53

◦

F : A *Pañcarakṣā* ms. in a private collection in the United States.¹⁴

- An Eastern Indian ms. from the first half of the twelfth century, in the thirty-ninth regnal year of King Rāmapāla¹⁵
- 89 palm-leaves with five lines on a folio
- Eastern Indian script
- Clear, balanced, bold handwriting
- Complete: all folios of the MPMVR are preserved
- Few marginal corrections. A few deletions with the insertion of thinner *akṣaras*

1087–1141. Note that a more recent list of Pāla kings, given cautiously without dates, has been published by G. BHATTACHARYA in BAUTZE-PICRON 1998: 123.

¹³ “ye dharmā ... || deyadharmoyam pravaramahāyānāyāyinaḥ paramopāśaka-Sauśiddhaḍikasya suta śaupunnakasya...yadatra puṇyam tadvavatvāchāryopādhyāya-mātāpitripurvamgam kritvā sakalasatva-rāse (ra) nuttara-jñānavāptaye iti || || śrīmadrāmapalade (va) rājye samvat 53 vaiśakhadine 16 yathā-drishtam tathā le(i)khitam lekhake nāsti doshaḥ ||”

¹⁴ This ms, with the exception of five illuminated folios, was kept at Sam Fogg Rare Books and Manuscripts, London, where I was kindly provided with a copy of the relevant folios in 2003. The five separate folios have been in private hands in the United States and the present collector purchased the rest of the folios from Sam Fogg to reunite the ms. in 2009. For details see ALLINGER & MELZER (forthcoming). I am grateful to Eva ALLINGER for sending me photographs of the five extra folios.

¹⁵ For the problems of dating see the footnote on the previous ms.

- Illuminated
- Foliation: two sets of numbering (one with letters and the other with numerals) on verso side plus two sets of numerals in Newari fashion added apparently later
- The MPMVR is the fourth of the five PR texts (ff. 64v–85v)
- Donor's name inserted in the text: CINTOKA
- Described, colophon and post-colophon given by ALLINGER & MELZER (forthcoming).¹⁶

◦

G : *Pañcarakṣā* ms. No. 1447, Hodgson 8 (R), kept in the Bodleian Library, Oxford

- A Nepalese ms. from the twelfth century
- 139 palm-leaves with six lines on a folio
- Hook-topped Newari script (Bhujimol)
- Clear, balanced, bold handwriting
- Few marginal corrections
- Complete: all folios of the MPMVR are preserved
- Held together by two illuminated binding boards
- Foliation: two sets of numbering (one with letters and the other with numerals) on verso side plus apparently recent Arabic numerals on recto side. Foliation is incorrect at places. The correct order is: 1–6, 8, 7, 9–15, 19, 18, 17, 16, 20–36
- The MPMVR is the first of the five PR texts (ff. 1v–36v).
- Described by WINTERNITZ & KEITH 1905: 257–258. No colophon survives. Cf. also MEVISSEN 1989: 368 fn. 59

◦

¹⁶ “deyadharmo <'>yam pravaramahāyānāyāyinaḥ paramopāsaka-sādhuka-śrī...(su?)ta-cintokasya <|> yad atra puṇyam tad bhavattv ācāryopādhyāyamātāpitṛpūrvamaṅgamaṁ kṛtvā sakalasatvarāśer anut-tarajñānaphalāvāpta<ya> iti || || parameśvara-paramabhaṭṭāraka-paramasaugata-mahārājadhīrāja-śrīmad-rāmapālade(va-pravardhamāna)-vijaya<rā>jye samvat 39 bhādradine 6 brhaspativāre tṛtīyāyām tithau uttaraphālgunīnakṣatre sukarme likhiteyam bhaṭṭārikā pañcarakṣeyam lekhaka-śrī-vibhūtideveneti || *First Nepalese post-colophon*: śrī-nīlīsālāyām | śrī-saṃkharadeva-kārita-śrī-sihadevamahāvihāre vāstavyaḥ paṇḍita-śrī-padmasenasy(a) <|>”

H : *Pañcarakṣā* ms. No. 1448, Sansk. a. 8 (R), kept in the Bodleian Library, Oxford

- A Nepalese ms. from ca. the fourteenth century¹⁷
- 92 palm-leaves originally, with five lines on a folio. Some of the folios are lost and have been supplemented with paper. No complete folios of the MPMVR are lost but there are small paper supplements glued onto the edge of a few of the first folios where those are broken off
- Clear, balanced, bold handwriting
- Hook-topped Newari script (Bhujimol)
- Few marginal corrections remain as most of the margins have broken off
- Incomplete: the second *kalpa* of the MPMVR is not included.¹⁸
- Foliation: two sets of numbering (one with letters and the other with numerals) on verso side. The folio after 73 is numbered 73 again (and this second folio should come after 72 and then the first one), followed by 74. After folio 83, 86 and 84 follow
- The MPMVR is the fourth of the five PR texts (ff. 68r–84v)
- Donor's name inserted in the text: DĀNAPATĪ¹⁹
- Described by WINTERNITZ & KEITH 1905: 259. No colophon survives.

◦

I : *Pañcarakṣā* ms. No. Add. 1644 kept in the Cambridge University Library

- A Nepalese ms. from 1205 CE, in the reign of King Arimalla²⁰
- 94 palm-leaves with five lines on a folio
- Hook-topped Newari script (Bhujimol)
- Clear, slightly imbalanced, bold handwriting

¹⁷ Note that Hoernle dates this ms. to the eleventh century (WINTERNITZ & KEITH 1905: 259), however, it seems to me that WINTERNITZ & KEITH are more correct in their estimate.

¹⁸ Note that a few of those *Pañcarakṣā* mss. which I have checked but not included in this edition also exclude the second *kalpa*. See 'Structure' for details.

¹⁹ The general term, *dānapatī* (donor, sponsor) appears to indicate that this ms. was not ordered by a certain individual in advance but it was ready-made.

²⁰ Cf. PETECH 1984: 80–82 and REGMI 1965–1966: I.204–210.

- Complete: all folios of the MPMVR are preserved
- A few marginal corrections
- Foliation: two sets of numbering (one with letters and the other with numerals) on verso side
- The MPMVR is the first of the five PR texts (ff. 1v–25r)
- Described and colophon given by BENDALL 1883: 152²¹

◦

J : *Pañcarakṣā* ms. No. Or. 3346 kept in the British Library, London (previously kept in the British Museum as No. 545)

- An Eastern Indian ms. most probably from the second half of the eleventh century, in the reign of King Vīgrahapāla III²²
- 69 palm-leaves originally, with five or six lines on a folio. A few folios are lost and have been supplemented with paper (ff. 60 and 63 of the MPMVR)
- Eastern Indian script
- Clear, balanced, bold handwriting
- Complete: all folios of the MPMVR are preserved
- A few marginal corrections
- Foliation: two sets of numbering (one with letters and the other with numerals) on verso side plus apparently recent Arabic numerals on recto side

²¹ On the last palm-leaf folio: (recto) ye dharmā ... deyadharmo yaṃ pravaramahāyānāyāyina paramopāsikamañjanabhāroka... 325 kārṭikaśuklapūrṇamāsavṛhaspaterdinaṃ | rājādhirājaparamaśvaraparamabha... (verso) mahāvihārāryasākabhikṣugumandrarucilekhikaḥ | ḍadakāna lecāra... The next two lines contain names which I have not deciphered. BENDALL also reads the date 579 on the verso side. On a paper supplement the following -most probably copied- colophon is to be found: ye dharmā... śrīvajrācāryacikiddhīsmhena likhitam iti | śubhasamvat 325 kā śu pūrṇ vṛ |

²² As BENDALL 1902: 233 noticed, palaeographically this manuscript belongs to the eleventh century. He assigns the manuscript either to Vīgrahapāla II with a possible date of 1015 or to Vīgrahapāla III around 1100. Since BENDALL's time there has been progress in the elaborations on Pāla chronology and the problems related to it and now it seems that the only ruler from the eleventh century called Vīgrahapāla is Vīgrahapāla III. The exact dates of this ruler are still uncertain: HUNTINGTON 1984: 37 suggests 1043–1070 while a revised chronology in HUNTINGTON & HUNTINGTON 1990: 542 gives ca. 1058–1085.

- The MPMVR is the fourth of the five PR texts (ff. 48r–64r)
- Donor's name inserted in the text: AJHITOKA
- Described and colophon given by BENDALL 1902: 232–233²³

◦

K : *Pañcarakṣā* ms. No. Add. 1662 kept in the Cambridge University Library

- A Nepalese ms. from the twelfth–thirteenth century
- 135 palm-leaves originally, with five lines on a folio
- Hook-topped Newari script (Bhujimol)
- Clear, slightly imbalanced handwriting
- Incomplete. Folios 38, 40, 44 and 60 of the MPMVR are missing
- Few marginal corrections
- There are remains of illuminations on the binding boards
- Foliation: three sets of numbering (one with letters and two with numerals) on verso side. The numerals in the middle of the right margin start anew with each section while the ones in the lower right corner are continuous
- The MPMVR is the second of the five PR texts (ff. 38v–69v)
- Donor's name inserted in the text: ŚĀKYABHIKṢUŚRĪSOMABHADRA²⁴
- Described and colophon given by BENDALL 1883: 162²⁵

◦

L : *Pañcarakṣā* ms. No. Add. 1688 kept in the Cambridge University Library

²³ “ye dharmmā° | devadharmmo (sic) yaṃ pravaramahāyānāyāyina
paramopāsakaśauvāvisutasya ajhitokasya yad atra puṇyam° |
parameśvaraparamabhaṭṭārakaparamaśaugata(sic)mahārājādhirājaśrīmadvighrahapā[la]de-
vasya pravardha[mānavijaya]rājye [about 15 indistinct *aksharas*] samvat | 26 āśāḍha dina
24 ||”

²⁴ Note that this name is half-deleted or deleted throughout the text, which perhaps shows that after the original donor the manuscript belonged to somebody else who may have wanted the previous name to be erased.

²⁵ As BENDALL stated, the last two folios with the colophon appear to be later than the previous ones and are dated NS 739 (1619 CE): ye dharmā... | samvat 739 śrāvananaṣṭamāse kṛṣṇapakṣe ... tithau... The final lines are not in Sanskrit.

- An Eastern Indian ms. from the mid-eleventh century, in the fourteenth regnal year of King Nayapāla²⁶
 - 70 palm-leaves with five or six lines on a folio
 - Eastern Indian script
 - Clear, balanced, bold handwriting
 - Complete: all folios of the MPMVR are preserved
 - No marginal corrections
 - Foliation: three sets of numbering (one with letters and two with numerals) on verso side (those numerals on the margin being the original)
 - The MPMVR is the first of the five PR texts (ff. 1v–19v)
 - Donor's name inserted in the text: Uḍḍākā²⁷
 - Described and colophon given by BENDALL 1883: 175.²⁸ Cf. also LOSTY 1982: 31, MEVISSSEN 1989: 366 fn. 50 and PAL 1992.

◦

M : *Pañcarakṣā* ms. No. 4078 kept at the Asiatic Society of Bengal, Kolkata

- An Eastern Indian ms. from 1289 CE, in the reign of King Madhusena, the ruler of Gauḍa²⁹
 - 125 palm-leaves with five lines on a folio
 - Proto-Bengali script
 - Clear, balanced handwriting, except for the last few folios
 - Complete: all folios of the MPMVR are preserved
 - A few marginal corrections by a Newari hand
 - Illuminated

²⁶ BENDALL 1883: 175 dates this ms. to ca. 1054 but the exact dates of Nayapāla are still uncertain: HUNTINGTON 1984: 37 suggests 1027–1043 and a revised chronology in HUNTINGTON & HUNTINGTON 1990: 542 gives ca. 1042–1058.

²⁷ BENDALL 1883: 175 reads Ḍaddākā, LOSTY 1982: 31 and PAL 1992 read Uḍḍākā. The relevant *akṣaras* in the ms. are rather ambiguous; I am perhaps more inclined to read Uḍḍākā.

²⁸ Ye dharmā... deyadharmo yaṃ pravaramahāyānāyāyinyāḥ
paramopāsikārājñiūḍḍākāyā yad atra puṇyaṃ tad bhavatv
ācāryopādhyāyamātāpitṛpūrvaṅgamaṃ kṛtvā sakalasatvarāśer anuttarajñānāvāptaya iti
| paramasaugatamahārājādhirājaprameśvaraśrīmannayapāladevapravarddhamānavi-
jayarājye samvat 14 caitrādine 29 likhiteyaṃ bhaṭṭārikā iti |

²⁹ Note that Gauḍeśvara Madhusena seems to be the last known Sena ruler of Bengal. The only reference to him I am aware of is the colophon of this ms. On the Sena period see HUNTINGTON 1984: 73–78.

◦ Foliation: numerals in the middle of the right margin of verso side plus numerals in Newari fashion added later in the lower right corner. There are apparently modern Arabic numerals on both recto and verso side of most folios. Foliation is incorrect at places. The correct order is: 88–110, 116, 112, 113, 111, 115, 114, 117–120

- The MPMVR is the fourth of the five PR texts (ff. 88r–120r)
- Described and colophon given by SHASTRI 1917: 117–118³⁰

◦

N : *Pañcarakṣā* ms. NGMPP Reel No. B 30/45 kept in the National Archives, Kathmandu

◦ A Nepalese ms. from 1063 CE, in the reign of King Pradyumnakāma-deva³¹

- 152 palm-leaves with six lines on a folio
- Early Newari script
- Clear, somewhat imbalanced handwriting
- Complete: all folios of the MPMVR are preserved
- A few marginal corrections
- Illuminated covers
- Foliation: two sets of numbering (one with letters and the other with numerals) on verso side

◦ The MPMVR is the first of the five PR texts (ff. 1v–39v)

◦ Described by the NGMPP CD-ROM catalogue. Parts of the colophon given in REGMI 1965–1966: I.131 and PETECH 1984: 45.³²

³⁰ “ye dharmmā hetuprabhavāḥ etc., etc. deyadharmmo ‘yaṃ pravaramahāyānāyāyinaḥ paramopāsakasādhurīyokasya yad atra puṇyaṃ tad bhavatu ācāryopādhyāyamātāpitṛpūrvvaṅgamaṃ kṛtvā sakalasattvarāśer anuttarajñānaphalāvāptaye iti || parameśvaraparamasaugataparamamahārājādhirājaśrīmāṅgaudeśvaramadhusenadevakānāṃ prabardhamānavijayarājye yatrāṅkenāpi śakanarapateḥ śakābdāḥ 1211 bhādradi 2 ||” I did not have the chance to see the colophon either in original or reproduction.

³¹ See PETECH 1984: 45–46 and REGMI 1965–1966: I.130–136.

³² I attempt to give a more complete transcription: ye dharmā ... saṃvat 183 jyeṣṭha kṛṣṇa 11 rājādhirājaparamaśvaraparamabhaṭṭārakaśrīpajuna(?)kāmadevasya vijayarāje likhitam ... mānadevamahāvihāre dhivāsinaḥ ācāryasthaviraravendradevasya yat puṇyaṃ tad bhavatu ... mātāpitṛñāṃ sarvasatvānāṃ anuttaraṃ phala prāpnuvanti | ... trayādhike śītīśate gate abde māse bra(?) jyeṣṭhe kṛtakṛṣṇapakṣake aikādasīsomaprasasyasaṃjñake | kṛtāni ...ni prasannamānasaḥ | śrīśaṅkaradevasya

○

O : *Pañcarakṣā* ms. NGMPP Reel No. G 1/1 kept in the National Archives, Kathmandu

- A Nepalese ms. from 1247 CE, in the reign of King Abhayamalla³³
- 131 palm-leaves with six lines on a folio
- Hook-topped Newari script (Bhujimol)
- Clear, balanced, bold handwriting
- Complete: all folios of the MPMVR are preserved
- No marginal corrections
- Illuminated
- Foliation: two sets of numbering (one with letters and the other with numerals) on verso side
- The MPMVR is the fourth of the five PR texts (ff. 92v–124v)
- Described by the NGMPP CD-ROM catalogue. Parts of the colophon given in REGMI 1965–1966: I.215 and PETECH 1984: 85.³⁴

○

S : Significant variants (which do not appear in the fifteen selected mss.) from the relevant section of ŚĀKYA's edition of the *Pañcarakṣā* based on texts of various Vajrācāryas in the Kathmandu Valley. See ŚĀKYA 2004.

Tib : Selected variants and omissions supported by the Tibetan translation in the Derge Kangyur.

vijaye nepālamaṇḍale vijitaśatrusaṃghāte janānāṃ ca nirākule | śrīmanmānadevasya vihāre pravaraśubhe bhikṣuravendradeveti ācāryasudhiyottamaḥ yad pustakapratimā ca vajraghaṇṭayugāni ca | pañcarakṣābhidhānaṃ ca śrīcakrasamvarottama | pratiṣṭhā kṛtaḥ suvidhānena kṛtahomavidhānavit taddine gaṇacakra ... prakarṣeṇa yathāvidhiṃ | gurumātāpitāpūrvabāndhava yāni(?) tāni ca | ṣaṭ gatikāni satvāni buddhatva-padaprāptaye | tena puṇya... PETECH 1984: 45 remarks that "The Mānadeva-vihāra is the Śrīcakravārṇa-mahāvihāra (present-day Chuka Baha) in Patan. The first date is verified for Monday, May 26th, 1063."

³³ See PETECH 1984: 83–88 and REGMI 1965–1966: I.210–221.

³⁴ I attempt to give a more complete transcription: ye dharmā ... deyadharmo 'yam pravaramahāyānāyāyinaḥ paramopāsakadānapatiśribrahma(marginal addendum: siṃha)sya yad atra puṇyaṃ tad bhavativ ācāryopādhyāyamātāpitṛpūrvavaṅgamaṃ kṛtvā sakalasatvarāser anuttarajñānaphalāptaye iti | saṃvat 367 phālgunaśuklaekādasyā ādityadine rājya śrīmad abhayamalladevasya vijayarāje | śubham astu sarvajagatām | PETECH 1984: 85 remarks that "The date is verified for Sunday, February 17th, 1247."

W : Significant variants (which do not appear in the fifteen selected mss.) from IWAMOTO's transcript of the MPMVR based on two unspecified *Pañcarakṣā* mss. See IWAMOTO 1938.

9.3 MANUSCRIPT AFFINITIES

While seeking an answer to the question whether the textual tradition surviving in Gilgit can be reconstructed on the basis of later Eastern Indian and Nepalese mss. (which gave a negative result), some clues to manuscript affinities have emerged. It has become clear that all the fifteen mss. in this edition contain readings from the Gilgit text in various degrees. There are, however, no mss. which consistently read such variants together. Thus it is apparent that there has been enormous contamination during the manuscript transmission throughout the centuries. On the basis of the occurrence of Gilgit readings in the later mss, these can be ranked from highest to lowest number in the following order: G, E, N, L, I, H, K, M, J, O, C, F, A, D, B.³⁵ This ranking already shows how close certain mss. may be related to each other.

A statistical analysis made on the basis of how often the fifteen selected mss. read together significant variants, both Gilgit-related and different, shows that three main manuscript groups can be distinguished: ABF, CD-JKM and EGHILN. Ms. O can be placed somewhere between the two latter groups and it is closely linked to mss. H and I.³⁶ It should be stressed that since we deal with a high degree of contamination these groupings reflect only approximate manuscript affinities not stemmatic relationships. It should also be noted that there does not seem to be any relation between

³⁵ Out of ca. 900 significant Gilgit variants that appear in other traditions, our fifteen mss. read the following numbers: G: 671, E: 597, N: 538, L: 513, I: 476, H: 470 (estimated number, 391 in the first *kalpa*, second *kalpa* is not included), K: 463, M: 459, J: 433, O: 414, C: 403, F: 402, A: 363, D: 352 and B: 350.

³⁶ Out of ca. 1700 significant variants the following groups of mss. have the highest occurrence: groups of two: AB 120, EG 45, HI 39, GN 30, IO 30, EN 28, CD 25, AF 19, DN 18, EL 17, HO 16, GL 16, IN 14, EI 14, DO 13, CI 13, GH 12, LN 12, GI 11, KM 11, AD 10, EH 10, DJ 10, DL 10, CF 9, CG 9, EO 9, DH 9, BD 8; groups of three: ABF 37, HIO 29, EGN 24, ABD 22, EGL 16, ABC 12, GIN 10, JKM 10, HIL 10, GLN 8, GHI 8; groups of four: CJKM 15, EGLN 14, ABFL 14, EGIL 10, EGIN 10, EGHI 8; groups of five: EGILN 9, CDJKM 8, EGHIN 7, EGHIL 5, GHILN 5, CJKMO 3; groups of six: EGHILN 13, CDJKMO 4; groups of seven: ABDFHIO 8, ABCFJKM 5, CEGKLMN 5.

manuscript groups and geographical (i.e. Eastern Indian and Nepalese) origins.

Following the above analysis it appears that readings in the EGHILN group are more likely to be related to the text surviving in Gilgit and occasionally to perhaps even earlier and different textual layers, while readings in the CDJKM group are more likely to belong to slightly different and probably later traditions. As for the ABF group, these readings often seem to represent a more expanded form of this scripture.

9.4 TRANSMISSION

Although it is difficult to say anything with much certainty about the transmission of the MPMVR, I attempt to sketch here what appears to be plausible to me. While it is likely that this scripture came into being somewhere in Northern India, the textual tradition surviving in Gilgit may not be its earliest form. This is suggested firstly by the handful of variants shorter than those in the Gilgit tradition³⁷ and secondly by a number of cases where Gilgit readings are longer but not transmitted in later mss.³⁸ Thus the text preserved in Gilgit may reflect an early phase in the textual history of the MPMVR with some distinctive variants, and probably rep-

³⁷ [14] śodhaya 2] ΣGilg; śodhaya EGN. sarvapretebhyah] ΣGilg; pretebhyah EN. sarvatra] ΣGilg; *om.* EN. sarvadā] ΣGilg; *om.* EHN. sarvopasargebhyah] ΣGilg; *om.* DELN-Tib. [19] mahāvidyārājāṃ NGilg; mahāvidyārājñīm Σ, vidyārājāṃ E, vidyārājñīm GO.

³⁸ [18] viṣaṃ Σ; taṃ viṣaṃ Gilg. [20] jvalitārciṣārīra] CHJKMO; sa jvalitārciṣārīra ABFL, jvalitārciṣārīra DEGI, jvalitārciṣārīra N; mahāvajrakāya iti veditavyam | jvalit° GilgTib. [21] anyatamasmin] Σ; anyatasmin B, anyamasmin N, viditvānyatasmin Gilg. sattvāḥ] Σ; sattvā DE, *om.* L; sarvasattvāḥ Gilg. [24] dharmarājasya] EGH; dharmarājasyemaṃ Σ; mahādharmarājasya Gilg. [25] tasmād] Σ; tasmā hy Gilg. [26] vajrāśaniṃ] Σ; *om.* B; tāṃ ca vajrāśiniṃ Gilg. kiṃ kariṣyasi] Σ; kiṃ kariṣyati DI; bhūyo kiṃ kariṣyasi Gilg. [28] mahāpratisarā] Σ; mahāpratisareti Gilg. [29] chrūyatām] Σ; śrūyatām E, chrūyatām iti HIO; tac chrūyatām Gilg. putrahetor] AGFILMO; putrahetoh BDJK, putraheto CEH, putrahetunā N; nānyatra {...3...}tor Gilg. putraṃ pratilabhate] Σ; putraṃ labhate AFNO; putrapratilābhaṃ labhate Gilg. puṇyāni] Σ; mahāpuṇyāni Gilg. [34] satatasamitaṃ] Σ; satataṃ samitaṃ D; sa satatasamitaṃ Gilg. [35] cāsyā] Gilg; *om.* Σ. tasya] Gilg; *om.* Σ. [37] drṣṭvā] Σ; drṣṭvā tade C, drṣṭā H, drṣṭvān O; drṣṭvā ca Gilg. [39] °sattvasyāsyā] Σ; °sattvasya C, °sattvasyāḥ L; °sattvasyāsyā ca Gilg. There are a few cases where this longer variant even seems superfluous: [37] samyaksambuddhaḥ] Σ; tat samyaksambuddha C, samyaksambuddha iti sa bhagavan H, samyaksambuddha iti sa bhagavān IGilg, samyaksambuddha iti bhagavān O. jvalita°] Σ; jvālita° A, jvalitaśārīra° HOGilg(?), jvalitaśārīraṃ° I.

resents a tradition that did not continue to be transmitted in its entirety in Eastern India and Nepal.

The question whether the Gilgit text and the various textual traditions preserved in the later mss. come from the same source or from various ones is again difficult to answer. It is possible that they developed parallel to each other and finally became highly contaminated as shown in the later mss. What seems likely to me is that the MPMVR was altered and refined probably several times in the course of time, however, to call these traditions real ‘versions’ or ‘recensions’ is probably too distinct a classification. Perhaps one should call to mind what is characteristic of the various Gilgit mss. of the *Bhaiṣajyaguru-sūtra*, i.e. that they frequently express more or less the same content with different wording, which leaves one somewhat puzzled how actually the transmission of such scriptures took place and how this can be harmonised with chronological considerations.³⁹

9.5 EDITORIAL POLICY

It has been a challenging task to decide on an editorial policy for the selected Eastern Indian and Nepalese mss. What I tried to achieve was to go back to seemingly early textual layers in the choice of variant readings, depending on and in comparison with the text found in Gilgit in the majority of the cases. Although the textual tradition in Gilgit may not be the earliest, to follow this procedure nevertheless appeared to serve as a useful compass most of the time. I have established a few guidelines along which I have tried to navigate.

Firstly, as the analysis of manuscript affinities has shown, readings in the EGHILN group are closer to the text preserved in Gilgit than those in the CDJKM group. Thus I generally preferred to choose variants from this first group. Since, however, there has been enormous contamination in the course of transmission, this rule does not always work.⁴⁰ Consequently,

³⁹ See SCHOPEN 2009: 206–214.

⁴⁰ For example, in the following cases: [14] sarvaduṣṭacittānāṃ svāhā] Σ; duṣṭacittānāṃ svāhā CKMGilg, sarvaduṣṭānāṃ H. [18] na dāntaḥ] JKMOGilg; na dānto ADEFGHJN, *om.* BTib, na dānta C, na danto I, na ca dānto L. [20] °tathāgata°] BFKLMTibGilg; °tathāgatahṛdaya° ACEGHIJO, °tathāgatāhṛdayā° D, °tathāgatasamaya° N. sarvatathāgatakāya] JKMGilg; so °bhedyakavaca iti veditavyaḥ | sa sarvaśātrūn pramardaka A, sa sarvaśātrūn pramardaka B, sa sarvatathāgatakāya CEFGLNO, sa sarvatathāgata D, sa sarvatrakāya H. [21] avīcau] CJKMNGilg; avīcau mahānarake Σ. ma-

when no Gilgit reading is available for comparison, choosing from the variants has not always been straightforward and such choices inevitably included some subjectivity from the editor's side.

Secondly, as for textual inflation, I attempted to follow the tradition preserved in Gilgit. Where no Gilgit parallel survives, I set a limit to the expansions as reflected in the Tibetan translation. It should be noted that throughout the text most of the expansions are glosses, stretchings of stock-phrases, additions of various pronouns and insertions of words like *mahā-*, *sarva-*, *ca*, *vā* and *iti*. There are a few more significant, structural additions which have been discussed earlier under 'Structure.'

Thirdly, it was not my aim to produce a text that is always correct in the Classical Sanskrit sense. Such a standardisation, it seems to me, happened in the course of time as reflected in the CDJKM manuscript tradition in the majority of the cases. Thus, in this edition, grammar and metre are non-standard at places and if there has been an option of choosing between variants with the same meaning in standard Sanskrit and Buddhist Sanskrit, many times the latter has been preferred.

Finally, it has to be noted that the text given in this critical edition is perhaps one that might not have existed in exactly the same form over the centuries. This, I hope, shall be forgiven in the light of the complexities and peculiarities of the transmission.

harddhiko 'yaṃ] ΣGilg; maharddhiko ABDEG. [25] śarīragatāṃ] ΣGilg; śairamgatāṃ C, sarīramgatāṃ DEG. [28] kālena] ΣGilg; kālena ca GHLN. [29] stanāṃ] EGHILN; stanau ABDFJKMOGilg, tanau C. [30] eva] AFILGilg; eko BCDGJKMNO, eka E, d-eva H. mahāśreṣṭhina] FHIOGilg; mahāśreṣṭhitam A, śreṣṭhina BCDJKM, śreṣṭhinam- EGL, mahāśreṣṭhinaḥ N. [31] tadā] ABDHLOGilg; tadā ca CEFGIJKMN. [31] kulabrāhmaṇān] CJMOGilg; kulaputrān brāhmaṇās A, om. B, kulapañcabrāhmaṇān D, kulaputrān kulabrāhmaṇān EFG, kulabrāhmaṇān kulaputrāṇāṃ H, kuśalabrāhmaṇān kulaputrān I, kulabrāhmaṇā K, anukūlyān brāhmaṇān L, kulaputrabrāhmaṇān N. [35] bhāvayitavyāni] ΣGilg; om. EGIL. [37] nirgacchanti] CDJKMGilg; nirgacchanti sma Σ. [44] sarve te] ABCFJKMGilg; sarve te ca DG, sarve ca te EINO, te ca sarve L. [46] suvarṇe] CDFJKLMOTibGilg(?); om. ABEGIN. nāśaya 2] ABDJKLGilg; nāśaya CEFGIMNO.

9.6 ORTHOGRAPHY, LANGUAGE AND GRAMMAR

9.6.1 Normalised Orthographical Peculiarities

- *Avagrahas* have been supplied when needed. The presence or lack of *avagrahas* have not been listed in the apparatus.
- Single consonants geminated after *r* have been written in their standard form.
- Medial *anusvāras* before consonants have been changed to homorganic nasals.
- Medial homorganic nasals have been changed to *anusvāra* when needed (e.g. *sannipatito* to *saṃnipatito*).
- Final nasals written as *anusvāra* before vowels or at the end of sentences or verses have been changed to *m*.
- Final nasals written as *m* before consonants have been changed to *anusvāra*.
- Final *n*-s written as *anusvāra* have been changed to *n*.
- Final nasals written as *n* before dentals (e.g. *dharman deśayati*) have been changed to *anusvāra*, their more common form.
- Frequently confused consonants, *n* and *ṇ*, *b* and *v*, *r* and *l*, *ś*, *ṣ* and *s*, have been changed to their appropriate form.
- Frequently confused long and short vowels, *a* and *ā*, *i* and *ī*, *u* and *ū*, have been changed to their appropriate form.
- *Ṛ* written as *ri*, has been given in its standard form.
- *Visarga* is often dropped, and in some cases inserted at the end of words when seemingly not needed. Such phenomena have not been listed in the apparatus.
- Degeminations in ligature with semivowel (e.g. *satva* for *sattva*, *patra* for *pattra*) have been given in their more common form.
- *Cha* and *ccha* are usually undistinguishable and have been given in the appropriate form.
- *Paṭa* mostly spelt as *paṭṭa* (cf. MW 579) has been given in its more common form.
- Optional gemination before a semivowel like *siddhya/siddhyatu* for *sidhya/sidhyatu* has been changed to the more standard form.

9.6.2 Preserved Orthographical Peculiarities

- Semivowels are occasionally lost in triconsonantal clusters (cf. BHSG 2.17), e.g. *vidyārājñā* for *vidyārājñyā*, *vakṣāmi* for *vakṣyāmi*.
- Note the use of initial *p* for *sp* (cf. BHSG 2.12): [16fn.] *prṣṭānirgataḥ* for *sprṣṭānirgatas*, [42fn.] *prkkāgaru* for *sprkkāgaru*
- Note the use of *ṣṭ* for *st* (cf. BHSG 2.61): [16fn.] *traṣṭā / graṣṭā* for *trastā / grastā*.
- Note that an *s* is occasionally inserted before words beginning with *t*.⁴¹ Cf. the Preserved Peculiarities section in the edition of the Gilgit mss, SCHOPEN 1985: 145 and TÖRZSÖK 1999: xxx.
- There is an occasional loss of a final consonant before a similar consonant usually *metri causa* (cf. BHSG 2.77).
- Repeated words in *dhāraṇīs* and mantras are mostly indicated with numbers (*rakṣa* 2), less frequently written again (*rakṣa rakṣa*). Such variations have not been listed in the apparatus and the numeral option has been selected.

9.6.3 Preserved Morphological Peculiarities

- Note the usage of *-aka* for *-ika* (e.g. *hāraka* for *hārika*, *baddhaka* for *baddhika*). Cf. GOUDRIAAN & SCHOTERMAN 1988: 68 and TÖRZSÖK 1999: xxxv.
- Note the usage of *-anī* for *-inī* (e.g. *vināśanī* for *vināśinī*). Cf. GOUDRIAAN & SCHOTERMAN 1988: 67 and TÖRZSÖK 1999: xxxv.

9.6.4 Common Grammatical Peculiarities

Peculiarities of Buddhist Sanskrit syntax and grammar have been preserved in many cases, although it should be noted that there seems to be a tendency in the manuscript transmission to replace earlier Buddhist Sanskrit forms and structures with more standard, classical Sanskrit constructions. Compared to the text preserved in Gilgit, the Eastern Indian and

⁴¹ te sarve] CEJKMO; sarve te ABDFHIN, ste sarve GL (after a daṇḍa) - tasya] Σ; om. G, tasyas I (before tathānye) - °tejā] Σ; °tejās F (before tathā) - sprṣṭānirgatas] F; prṣṭānirgataḥ AB, om. CDEGJKMNO, sprṣṭānirgacchatā HL, sprṣṭāḥ nirgacchatās I (before tadā) - tasyā eva] CJKMO; tasyā AFGHIL, om. B, tasyām eva D, tasyām E, stasyā N (after vibuddhas). Cf. other examples in the *Amoghapaśākalparāja* 12a.5 (three times), 13a.2 (twice), 13b.3, 15a.2.

Nepalese mss. contain a great number of such alternate readings which are often the *lectio faciliior* or more mainstream metrically. Readings of the EGHILN manuscript group frequently go back to variants found in the Gilgit mss. while the other mss. usually have more standard Sanskrit forms.

Some Buddhist Sanskrit peculiarities are listed below, however, it should be noted that none of these appears regularly:

- A-stem singular nominative *-as* for s-stem *-ās* (cf. BHSG 16.12): [19] *snātaśīraḥ* for *snātaśīrāḥ*

- A-stem plural nominative *-ntās* for nt-stem *-ntas* (cf. BHSG 18.17): [21] *mahāntā* for *mahānta*

- A-stem plural instrumental *-ehi* for *-ais* (Cf. BHSG 8.108): [48] *sarvabuddhehi* for *sarvabuddhair*

- A-stem plural genitive *-āṃ* (Cf. BHSG 8.124): [29] *paurāṇāṃ* for *paurāṇānāṃ*, [37] *duṣṭamārāṃ* for *duṣṭamārāṇāṃ*

- A-stem masculine endings with neuter noun: [13] *pāpā gacchanti* for *pāpāni gacchanti*, [14] *śamayasva sarvapāpān* for *śamayasva sarvapāpāni*

- There is a variation between the use of the a-stem and the n-stem for *rājan* when compounded

- I-stem singular nominative *-i* (cf. BHSG 10.15): [13] *nāgni* for *nāgnir*

- Short i-stem singular nominative *-is* for long i-stem *-ī* (cf. BHSG 10.20): [13] *vajrapāṇir* for *vajrapāṇī*, *padmakunḍalir* for *padmakunḍalī* (the latter *metri causa*)

- Long i-stem singular nominative *-īs* for plural nominative (cf. BHSG 10.167): [13] *ḍākinīs* for *ḍākinīyas* (*metri causa*)

- U-stem singular genitive *-unas* for ṛ-stem *-ur* (cf. BHSG 13.27): [21] *śāstunah* for *śāstur* (*metri causa*?)

- N-stem singular accusative *-ānam* for nominative *-ā* (cf. BHSG 17.39): [16] *ātmānam* for *ātmā*

- Yas-stem plural nominative –*āṃso* for accusative –*aso*: [37] *pāpīyāṃso* for *pāpīyaso*
- For *catur* the accusative is used for the nominative and *vice versa* (cf. BHSG 19.15, 19.16): [13] *caturas* for *catvāras*, [42] *catvāras* for *caturas* (both *metri causa*)
- Masculine ending for feminine noun (cf. BHSG 9.103): e.g. [10] *sarvanakṣatragrahadēvatāiḥ* for *sarvanakṣatragrahadēvatābhīḥ*, [22] *devatāiḥ* for *devatābhīḥ*
- Masculine pronoun with noun in the neuter: [42] *sa padmaṃ*
- Second plural –*tha* for –*ta* in the imperative (cf. BHSG 26.11, 28.62): [13] *śṛṇotha* for *śṛṇota* (*metri causa* for *śṛṇuta*), [22, 39] *gacchatha* for *gacchata*, [39] *vyaparopayatha* for *vyaparopayata*, [39] *prakṣipatha* for *prakṣipata*
- Verb in third person singular used with plural subject (cf. BHSG 25.6): [13fn.] *bhūtasamghāḥ śṛṇotu me*
- Active verb ending for middle (cf. BHSG 37.12): [42] *hanyati* for *hanyate* (*metri causa*)
- Active perfect participle as predicate (e.g. [19] *ārabdhavān*) for the passive perfect participle or the finite verb
- Causatives with non-causative meaning: e.g. [22] *pratipat smārayet* for *pratipat smaret*
- Change of agent/subject from the instrumental to the nominative (e.g. [37] *sarvamāraiḥ . . . nānāpraharaṇavṛṣṭīn abhinirmāyāgatya caturdiśaṃ parivāryānantāparyantamāraḥṭīṇiyutaśatasahasrātirekāḥ pāpīyāṃso antarāyaṃ kartum ārabdhāḥ*)

9.6.5 Sandhi

◦ Hiatus between two vowels (open sandhi, cf. BHSG 4.51) is sometimes maintained in the prose sections. Such variations have not been listed in the apparatus. If no ms. applies the sandhi, the hiatus has been preserved. Note the occasional use of hiatus-bridger sandhi-consonants. For hiatus in verses see the section on metre.

- Double sandhi have been preserved (e.g. *dātavyātra* for *dātavyā atra*).
- Note the elision of the nominative ending before *iti* (e.g. *pratisarakūṭeti, ratneti*) (cf. GOODALL 1998: lxviii)
- Note the peculiar sandhi [21] °*khaṇḍakaḥ adattādāyī* for °*khaṇḍako 'dattā-dāyī*
- Note the peculiar sandhi [21] *sprṣṭaḥ mahatīm* for *sprṣṭo mahatīm*
- Note the peculiar sandhi [23] *yamapuruṣā tasyām* for *yamapuruṣās tasyām*

9.6.6 Punctuation

Daṇḍas have been placed by the editor. Variations in the position of these in the various mss. have not been indicated.

Scribal *maṅgala*-symbols and other ornamental illustrations have not been indicated.

9.6.7 Metre

The majority of the metrical parts is written in Anuṣṭubh. There are two dedicatory verses before the first *kalpa* in Vasantatilaka and three verses towards the end of the second *kalpa* in Upajāti.

A remarkably high number of the *pādas* are either hypermetrical or hypometrical, in many cases apparently only in writing and it seems possible to correct the metre with a particular way of pronunciation, mostly syncope, occasionally lengthening or anacrusis. A number of such cases are indicated in the apparatus, although I have only ventured to suggest such corrections when they seemed more or less convincing.

The Anuṣṭubh verses occasionally have hiatus between and within *ślokapādas* usually *metri causa* and rarely various *vīpulā* occur.

Verses are not numbered in the mss; all numbers have been given by the editor.

9.7 THE APPARATUS

The first register in the apparatus gives the folio numbers of the mss. The second register lists lacunae, repetitions etc. in the mss, includes remarks on metre and gives any comments. The third register contains testimonia. Quotations are given by page and line number or chapter and verse number. The fourth register gives the variant readings.

CHAPTER 10

THE TEXTUAL TRADITIONS PRESERVED IN THE SELECTED EASTERN INDIAN AND NEPALESE MANUSCRIPTS

namaḥ sarvabuddhabodhisattvebhyaḥ |

lokārthasiddhiparamaṃ bahuratnacitraṃ
saddharmakośam asaṃ śravaṇāya dhīrāḥ |
āyāntu rākṣasamahoragadaityasaṃghāḥ
5 pūjāvidhānaniratā garuḍā narendrāḥ ||1||

āryām imāṃ pratisarāṃ smṛtimātranāthāṃ
rakṣāvidhānacaturāṃ jagataḥ samantāt |

1 There is a siddham symbol at the very beginning of the text in mss. ABCDGHINO, K and L are lacunose. Ms. I reads namo bhagavatyai āryamahāpratisarāyai on folio 1r as well. 5 ABCDEFGJLMO omit this verse, K is lacunose. Vasantatilaka.

1 namaḥ sarvabuddhabodhisattvebhyaḥ] CHJ; om namo bhagavatyai āryamahāpratisarāyai AD, om namo bhagavatyai mahāpratisarāyai B, namo bhagavatyai āryamahāpratisarāyai EFO, namaḥ sarvabuddhabodhisattvebhyaḥ | namo buddhāya namo dharmāya namaḥ saṃghāya G, (...)mahāpratisarāyai I, (...) K, namo buddhāya | namo bhagavatyai āryamahāpratisarāyai L, namaḥ śrāvakaḥ pratyekasamyaksambuddhāyabodhisattvebhyaḥ M, namo bhagavatyai mahāpratisarāyaḥ N 2 °paramaṃ] HI; om. Σ, (...) K, °parama N 2 °citraṃ] HI; om. Σ, (...) K, °citra N 3 asaṃ] HI; om. Σ, (...) K, asama N 3 śravaṇāya] HN; om. Σ, śramaṇāya I, (...) K 3 dhīrāḥ] HI; om. Σ, (...) KN 4 āyāntu] H; om. Σ, āyā_ I, (...) K, āyāntutaḥ N 4 rākṣasa°] conj. SANDERSON; om. Σ, yakṣāsura° H, _sura° I, (...) K, sura° N 5 pūjāvidhānaniratā] N; om. Σ, pūjāvidhānā niratā H, pūjāvidhānaniratās ca I, (...) K 6 imāṃ] HI; om. Σ, (...) K, imā N 6 pratisarāṃ] I; om. Σ, pratisaraṃ H, (...) K, pra_ _rā N 6 smṛtimātranāthāṃ] H; om. Σ, smṛtimātra(...) I, (...) K, smṛtimātranāthā N 7 rakṣā°] HN; om. Σ, (...)kṣā° I, (...) K 7 jagataḥ] H; om. Σ, jagatā I, (...) K, jagato N 7 samantāt] H; om. Σ, samastān I, (...) K, samastāṃ N

saṃvarṇitāṃ stutisataiś ca tathāgataiś taiḥ
sarvārthasiddhinicayāṃ praṇamāmi bhūyaḥ ||2||

[1] evaṃ mayā śrutam ekasmin samaye bhagavān mahāvajrameruśi-
kharakūṭāgāre viharati sma | mahāvajrasamādhibhūmipraṭiṣṭhāne ma-
hāvajrakalpavṛkṣasamalamkr̥te mahāvajrapuṣkiriṇīratnapadmaprabhod-
bhāsite mahāvajravālikāsaṃstṛtabhūmibhāge | mahāvajrādhiṣṭhāne ma-
hāvajramaṇḍalamātre | śakrasya devānām indrasya bhavane | mahāvajra-
siṃhāsanaśāṇīyutaśatasahasravirājite dharmadeśanāprātihāryasarva-
buddhādhiṣṭhānādhiṣṭhite sarvadharmasamatāpraveśe sarvajñātāniryā-
te |

4 D2r 6 M88v 7 J48v 8 N2r 9 B2r

2 ABCDEFGJLMO omit this verse, K is lacunose. Vasantatilaka. 2 Another opening verse in Śārdūlavikrīḍita is found in mss. CHANDRA 2010 (U), NGMPP C 10/5 (V) B 30/44 (X), C 11/2 (Y (lacunose from ghorair to piśāca°)) and E 3270/6 (Z): ghorair ityupasargarogamarakair ākrāntam etaj jagat dṛṣṭvā yakṣapiśācarākṣasagaṇaiḥ saṃtrāsitaṃ duḥsahaiḥ | sarvajñena dayāvatā pratisarā devī samutpādītā tāṃ vande parameśvarīm bhagavatīm sarvārthasampatkarīm (ityupasarga°] *corr.*; ityupasarga° UVZ, ityupasarva° X, (...) Y. °marakair] U; °makarair V, °narakair X, (...) Y, °sakalair Z. jagat] VXYZ; jaga U. saṃtrāsitaṃ] UX; saṃtrāsītā VYZ. duḥsahaiḥ] VXYZ; dussahaiḥ U. dayāvatā] UVX; dayāvatā Y, dayāvatīm Z. pratisarā devī samutpādītā] *em.* SANDERSON; pratisarādevitvamutpādītā UXY, pratisa_devitvamutpādita V, pratisarāṃdevitatvamutpādītā Z. tāṃ] VXZ; tā_ U, tā Y. parameśvarīm] XZ; parameśvarī_ U, _ _ śvarī V, parameśvarī Y. bhagavatīm] XYZ; bhagavati_ U, bhagavati V. °sampatkarīm] UXYZ; °sampatkarī V).

4 Amogha 13b.1 sagṛhītamātreṇa paryāṅkavajramerusamam bhavet

1 saṃvarṇitāṃ] N; *om.* Σ, saṃvarṇitā HI, (...) K 1 stutisataiś ca tathāgataiś] HN^{PC}; *om.* Σ, stutisataiś ca stathāgataiś I, (...) K, stutisataiś N^{ac} 2 °nicayāṃ] HI; *om.* Σ, (...) K, °vicaryāṃ N 4 °meruśikharakūṭāgāre] BFHIMNO; °meruśikhare kūṭāgāre ACDEJL, °śikharakūṭāgāre G, (...) K 4 viharati] Σ; vihati I, (...) K 4 °pratiṣṭhāne] Σ; (...) K, °pratiṣṭhāpe N 5 mahāvajra°] Σ; mahāvajrasamādhibhūmi° AC, mahā° G, (...) K 5 °vṛkṣa°] Σ; *om.* C, (...) K 5 °puṣkiriṇī°] DEGJ; °puṣkariṇī° ABCFHLM, °puṣkiriṇī° IN, (...) K, °puṣkiṇī° O 5 °padma°] Σ; *om.* E, (...) K 6 °saṃstṛta°] FG^{Tib}; °saṃskṛta° Σ, (...) K, °saṃsta° N 6 °bhūmibhāge] Σ; °bhūmibhāgye D, (...) K 6 mahāvajrādhiṣṭhāne] Σ; *om.* G, (...) K 7 °vajramaṇḍalamātre] Σ; °vajramaṇḍalamāntre B, °maṇḍalamātre D, (...) K, °vajramaṇḍalamadhye S 7 śakrasya] ΣE^{PC}; śakra E^{ac}, (...) K 7 bhavane] Σ; (...) K, bhagavane M, *om.* Tib 8 mahāvajrasaṃhāsana°] AEFHJLO; mahāvajrasaṃhāsane BCDGN, mahāvajra- [...ne I, (...) K, mahāsaṃhāsane M, anekavajrasaṃhāsana° S 8 °niyutaśatasahasra°] Σ; (...) KN 8 °virājite] Σ; °virāvirājite I, (...) K 8 dharmadeśanā°] Σ; (...) K, gambhīradharma- deśanā° M 8 °prātihārya°] Σ; (...) K, °mahāprātihārya° N, °pratibhānaprātihāryasama- nvāgate SW 9 °sarvabuddhādhiṣṭhānādhiṣṭhite] Σ; °sarvabuddhādhiṣṭhānādhiṣṭhite G, °mahābuddhādhiṣṭhite H, °mahābuddhādhiṣṭhānādhiṣṭhite I, (...) K 9 °dharma- samatāpraveśe] DEGJMN^{ac}; °buddhadharmasamatāpraveśe ABFILN^{PC}O, °buddha- samatāpraveśe C, °buddhadharmasamatāpradeśe H, (...) K 10 °niryāte] ABDFGHIN; °nirjāte CEJLMO, (...) K

- [2] caturaśītibhir bodhisattvakoṭīniyutaśatasahasraiḥ sarvair ekajāti-
 pratibaddhair avaivartikair anuttarāyāṃ samyaksambodhau mahāsthā-
 maprāptair mahāvajrasaṃmādhībuddhakṣetravikurvaṇapratihāryasaṃ-
 darśakaiḥ | ekakṣaṇalavamuhūrtasarvasattvacittacaritānupraveśavicitra-
 5 madhurodāragambhīradharmadeśanāpratibhānapratihāryasamanvāgatair
 anekabuddhakṣetratathāgatamahāpūjāmeghārcanāvimokṣamukhadhāra-
 ṇīsamādhivaśītābhijñāveṇikabodhyaṅgamārgabhūmipāramitopāyakauśa-
 lyasaṃgrahavastumaitrīkaruṇāmuditopekṣābalaviviktaparyavadācitta-
 saṃtānaiḥ |

1 H68v 2 F65r 3 O93r 3 A2r 4 D2v 5 I2r 6 G2r, K39r 8 M89r 8 L2r

4 SuvPrabh 84.8–10 tasminn eva kṣaṇalavamuhūrte 'smākaṃ caturṇāṃ mahārājñāṃ
 svakasvakabhavanānāṃ upary antarīkṣe nānāgandhadhūpalatācchatrāṇi saṃsthāsyanti.
 4 DaśaBhū 94.30–33 sarvasattvacittacaritānupraveśajñānaṃ ca... saṃśrāvyate. 6 Amo-
 gha 26a.5 divyais tathāgatapūjāmeghaiḥ pūjayitukāma. 26b.7 mahāpūjāmeghapravarṣa-
 ṇaṃ prādurbhaviṣyati.

1 caturaśītibhir] Σ; (...) K, caturaśītir L 1 °sahasraiḥ] GHINTib; °sahasraḥ sārddhaṃ
 B, °sahasraiḥ sārddhaṃ ACDEFJLMO, (...) K 1 sarvair] Σ; sarvar A, sarver B, (...) K
 2 ekajāti°] Σ; aikajāti° A, ekajāta° B, eka° D, (...) K, ekajātibhir W 2 °pratibaddhair] Σ;
 (...) K, °baddhair N, om. W 2 avaivartikair] Σ; avartikair A, om. C, avairtikair D, (...) K
 3 °prāptair] Σ; (...) K, °prāptir M 3 mahāvajra°] Σ; (...) K, sarvatathāgatavajra°
 L 3 °vimokṣa°] Σ; °vimokṣamukha° DO, °vi(...)mukha° J, (...) K 3 °samādhī°] Σ; °sa-
 mādhimukha° ABCD, (...) K 3 °buddhakṣetra°] Σ; °sarvabuddhakṣetra° HTib, (...) K
 3 °vikurvaṇa°] Σ; (...) K, °vikurvaṇa° O 3 °pratihārya°] EGHINTib; °ddhipratihārya° A,
 °ṛddhipratihārya° BFI, °mahārddhipratihārya° CD, °mahāpratihārya° JMO, (...) K 4 °sa-
 ṃdarśakaiḥ] Σ; °sarśakaiḥ F, (...) K 4 °kṣaṇa°] CEGHIL; °cittakṣaṇa° ABDFJMNOTib,
 (...) K 4 °sarvasattva°] Σ; °sattva° AB, (...) K 5 °gambhīra°] ABDFGHJMN; om. C,
 °gāmbhīrya° E, (...) IKL, °gambhīro° O 5 °pratibhāna°] ABDFHIJMO; °pratibhā° C,
 om. EN, (...) GKL 5 °samanvāgatair] Σ; °saṃdarśakair ekakṣaṇapratibhānasamanvāga-
 tair N, °saṃdarśakair W 6 °kṣetra°] EJKMN; °kṣetre ABCFG, °kṣetre vikurvaṇa° DL,
 °kṣetravikurvaṇa° HIO 6 °tathāgata°] CEGKMTib; sarvatra sarvatathāgata° AB, °sarva-
 tathāgata° DFHIJLO, om. N 6 °meghārcanā°] Σ; °mahāmeghārcanā° GL 6 °mukha°]
 Σ; om. ABE, °mukhabha° D 7 °ābhijñāveṇika°] Σ; °āveṇikābhijñā° D, °āveṇikabala°
 L 7 °bodhyaṅga°] Σ; °bodhya° E, °kopraha° N 7 °bhūmi°] Σ; °bhūmibhāga° ABCFG
 7 °pāramito°] EJKMTib; °paramapāramito° Σ, °mito° C 8 °maitrī°] Σ; °mahāmaitrī° DO,
 (...) IL 8 °karuṇa°] Σ; °mahākaruṇa° I, (...) L 8 °bala°] BCJKM; °maitrībala° ΣTib
 8 °paryavadāta°] Σ; om. I 9 °cittasaṃtānaiḥ] Σ; °cittasaṃtatiḥ K

[3] tadyathā | vajragarbheṇa ca bodhisattvena mahāsattvena | vajragātreṇa ca | vajramatinā ca | vajrahastena ca | vajrasaṃhatena ca | vajranārāyaṇena ca | vajravikurvitenā ca | vajrakūṭeṇa ca | vajrarāśinā ca | suvajreṇa ca | vajraketunā ca bodhisattvena mahāsattvena | evampramukhaiś caturaśītibhir bodhisattvakoṭīniyutaśatasahasraiḥ |

5

[4] sambahulaiś ca mahāśrāvakaiḥ sarvair arhadbhiḥ kṣīṇāsravair ucchinnabhavasamyojanaiḥ samyagājñāsuviṃśatācittaiḥ suviṃśatprajñair acintyaṛddhibalaprātihāryavikurvaṇamahāsthāmaprāptair asaṅgājñāna-darsibhiḥ sarvair vigatamalaiḥ nirdagdhasarvakleśavāsanābījaiḥ |

1 C72r 1 N2v 1 B2v 3 O93v 5 E42v 6 A2v 7 G2v 7 I2v, D3r 8 H69r
 1 vajragarbheṇa ca] GJKMTib; vajragarbheṇa ca nāma Σ, (...) N 1 bodhisattvena] Σ; bodhisattvena ca nāma bodhisattvena H 1 mahāsattvena] EGTib; mahāsattvena | vajranetreṇa ca nāma bodhisattvena mahāsattvena ABI, mahāsattvena | vajranetreṇa ca CFJKLMNO, mahāsattvena | vajranetreṇa ca nāma DH 2 vajragātreṇa ca] ABDFJKMO; vajragātreṇa C, vajragātreṇa ca bodhisattvena mahāsattvena EGL, vajragātreṇa ca nāma H, vajragātreṇa ca nāma bodhisattvena mahāsattvena IN^{PC}, vajragātreṇa ca mahāsattvena N^{ac}, vajragotreṇa ca S 2 vajramatinā ca] Σ; vajramatinā ca bodhisattvena mahāsattvena E, vajramati nāma H, vajramatinā ca nāma bodhisattvena mahāsattvena I 2 vajrahastena ca] Σ; vajrahastena ca bodhisattvena mahāsattvena E, vajrahastena ca nāma H, vajrahastena ca nāma bodhisattvena mahāsattvena I 2 vajrasaṃhatena ca] ABDFG-KNO; vajrahastanena ca C, *om.* E, vajrasaṃhatena ca nāma H, vajrasaṃhatanena ca nāma bodhisattvena mahāsattvena I, vajrasaṃhatanena ca JM, vajra(...) L 3 vajranārāyaṇeṇa ca] Σ; vajranārāyaṇeṇa ca bodhisattvena mahāsattvena E, vajranārāyaṇeṇa ca nāma H, vajranārāyaṇeṇa ca nāma bodhisattvena mahāsattvena I, (...) L 3 vajravikurvitenā ca] Σ; *om.* E, vajravikurvitenā ca nāma H, vajravikurvitenā ca nāma bodhisattvena mahāsattvena I, vajravikurvitenā ca vajravikurvaṇeṇa ca L 3 vajrakūṭeṇa ca] Σ; vajrakūṭeṇa ca bodhisattvena mahāsattvena E, vajrakūṭeṇa ca nāma H, vajrakūṭeṇa ca nāma bodhisattvena mahāsattvena I 3 vajrarāśinā ca] CEKMNTib; vajrarāśinā ca | vajrāṅkuśeṇa ca | vajrasvareṇa ca ABDFJL, vajrarāśinā ca | vajrāṅkuśeṇa ca GO, vajrarāśinā ca nāma | vajrāṅkuśeṇa ca nāma H, vajrarāśinā ca nāma bodhisattvena mahāsattvena | vajrāṅkuśeṇa ca nāma bodhisattvena mahāsattvena I 4 suvajreṇa ca] ETib; suvajreṇa ca | vajrasenena ca Σ, subāhunā ca | vajrasenena ca D, suvajreṇa ca nāma | vajrasenena ca nāma H, suvajreṇa ca nāma bodhisattvena mahāsattvena | vajrasenena ca nāma bodhisattvena mahāsattvena I, vajrasenena ca J 4 vajraketunā ca] Σ; vajraketunā ca nāma HILO 4 mahāsattvena] Σ; mahāsattvena ca C 5 °sahasraiḥ] CTib; °sahasraiḥ sārdham Σ 6 mahāśrāvakaiḥ] Σ; bodhisattvair mahāsattvair mahāśrāvakaiḥ N 7 ucchinna°] Σ; sarvair ucchinna° L 7 °suvimukta°] Σ; °vimukta° C 7 suvimuktaprajñair] Σ; suvimuprajñair A, suvimuktaprajñair ājāneyair mahānāgair L, suvimuktaprajñaiḥ rājāneyaiḥ mahānāgaiḥ N, *om.* Tib 8 acintya°] Σ; acintyārtha° A, acintyārtha° BFHM 8 °ṛddhi°] EGHNOTib; °samādhiṛddhi° ABF, °samādhi° CDJKM, °riddhi° I, °sarvaṛddhi° L 8 °mahāsthāma°] Σ; °prātihāryamahāsthāna° D 8 °prāptair] Σ; °prāptaiḥ BE 9 sarvair] Σ; sarvai E, sarva O 9 °malair] Σ; °malaiḥ D, °malai E 9 °sarvakleśa°] ABFGN; °kleśa° CDEL, °saṃkleśa° HIJKMOTib 9 °bījaiḥ] Σ; °bījair BCEF, (...) N

[5] yad utāyusmatā ca śāradvatīputreṇa | āyusmatā ca pūrṇena maitrā-
yaṇīputreṇa | āyusmatā ca kaphiṇena | āyusmatā ca subhūtinā | āyusmatā
ca mahāmaudgalyāyanena | āyusmatā ca cundena | āyusmatā ca nandena
| āyusmatā ca mahākāśyapena | āyusmatā coruvilvākāśyapena | evamp-
5 mukhaiḥ sambahulaś ca mahāśrāvakaiḥ |

[6] maheśvaradevaputrapramukhaiś cāsaṃkhyeyair aparimāṇānabhilā-
pyānabhilāpyaiḥ śuddhāvāsakāyikair devaputraiḥ | brahmaṇā ca sahāpa-
tinā | brahmakāyikadevaputrapramukhaiḥ | suyāmena ca devaputreṇa |

1 F65v 1 K39v 2 B3r, M89v 2 N3r 4 J49r, L2v 6 O94r 7 C72v 8 A3r, G3r

1 The text in the middle of folio 65r of ms. F is covered with a piece of palm leaf. 2 H omits āyusmatā ca pūrṇena maitrāyaṇīputreṇa.

1 utāyusmatā] Σ; utāsmatā F, (...)tā N 1 śāradvatīputreṇa] Σ; śāriputreṇa D, (...)ṇa F, śāradvīputreṇa N 2 ca kaphiṇena] Σ; ca kaphiṇena ca E, (...) LN, kaphiṇena O 2 subhūtinā] CEGKLNTib; subhūtinā | āyusmatā ca raivatena ABDH, (...) F, subhūtinā | āyusmatā ca revatena IJ^{pc}O, sutinā | āyusmatā ca revatena J^{ac}, bhūtinā M 3 ma-
hāmaudgalyāyanena] Σ; maudgalyāyanena C 3 āyusmatā ca cundena] Σ; āyusmatā
ca cunandena EO, āyusmatā ca revatena G, *om.* J 3 āyusmatā ca nandena] CKLM-
NTib; āyusmatā cānandena AE, āyusmatā cānandena | āyusmatā ca sunandena B, ā-
yusmatā ca sunandena D, āyusmatā ca nandena | āyusmatā ca sunandena FHIJO, ā-
yusmatā ca nandena | āyusmatā ca sundaranandena G 4 āyusmatā ca mahākāśya-
pena] GN; āyusmatā ca kāśyapena | āyusmatā ca mahākāśyapena | āyusmatā ca gayā-
kāśyapena | āyusmatā ca nadīkāśyapena AF, āyusmatā ca kāśyapena | āyusmatā ca ga-
yākāśyapena | āyusmatā ca nadīkāśyapena B, āyusmatā ca kāśyapena | āyusmatā ca ma-
hākāśyapena | āyusmatā ca nadīkāśyapena CJKO, āyusmatā ca kāśyapena | āyusmatā
ca nadīkāśyapena D, āyusmatā ca kāśyapena | āyusmatā ca mahākāśyapena | āyusmatā
ca gayākāśyapena | āyusmatā coruvilvākāśyapena E, āyusmatā ca kāśyapena | āyusmatā
ca mahākāśyapena HILTib, āyusmatā ca kāśyapena | ātā ca mahākāśyapena | āyusmatā
ca nadīkāśyapena M 4 āyusmatā coruvilvākāśyapena] Σ; āyusmatā coruvilvākāśya-
pena āyusmatā ca gayākāśyapena C, āyusmatā ca nadīkāśyapena E, (...) F, āyusmatā
coruvilvākāśyapena āyusmatā ca gayākāśyapena | āyusmatā ca nadīkāśyapena L 5 °pra-
mukhaiḥ] Σ; °pramukhaiś ca IO 5 sambahulaś ca] ABDEGHIL; sambalāś ca C, sa-
mbahulair FJKMNO 5 mahāśrāvakaiḥ] FNTib; mahāśrāvakaiḥ ABEG, mahāśrāvakaiḥ
sārdham CDHIJKMO, śrāvakaiḥ L 6 maheśvaradevaputrapramukhaiś] Σ; devapra-
mukhaiś A, maheśvaradevaputraprakhaiś M 6 cāsaṃkhyeyair] ΣTib; cāprameyāsa-
ṃkhyeyair CL, sārdham aṣaṃkhyeyair D, cāprameyāsaṃkhyeyā E 7 aparimāṇānabhilā-
pyānabhilāpyaiḥ] ABCGKLMN; aparimāṇair anabhilāpyānabhilāpyaiḥ DJ, parimāṇāna-
bhilāpyānabhilāpyaiḥ E, aparimāṇābhilāpyānabhilāpyaiḥ F, aparimitāparimāṇānabhilā-
pyānabhilāpyaiḥ HIO 7 devaputraiḥ] Σ; devaputrapramukhaiḥ ABFHO 8 sahāpa-
tinā] Σ; sahāpatinā sārdham L 8 °putrapramukhaiḥ] DTib; °putrapramukhair aneka-
devaputreh A, °putrapramukhair anekadevaputraiḥ BFJ, °putrapramukhair devaputraiḥ
CEGIKM, °putrapramukhair anekair devaputraiḥ HNO, °putraśatasahasrapramukhair
devaputraiḥ L 8 suyāmena ca devaputreṇa] Σ; suṣāmena ca devaputreṇa suyāmena ca
devaputreṇa AB, suyāmena ca devaputreṇa ca C, *om.* O, (...) L, susenena ca devaputreṇa
suyāmena ca devaputreṇa S

suyāmakāyikadevaputraparivāreṇa | saṃtuṣitena ca | nirmāṇaratinā ca |
paranirmīṭavaśavartinā ca | śakreṇa ca devānām indreṇa sarvadevaputra-
parivāreṇa |

[7] vemacitrinā cāsurendreṇa | balinā ca | prahlādena ca | rāhuṇā ca
| vairocanena ca | evampramukhair aparimīṭāprameyāsaṃkhyeyair asu- 5
rendraiḥ |

[8] sāgareṇa ca nāgarājena | takṣakena ca | vāsukinā ca | śaṅkhapālena
ca | karkoṭakena ca | padmena ca | mahāpadmena ca | evampramukhair
aparimīṭāprameyāsaṃkhyeyair nāgarājaiḥ |

[9] drumeṇa ca kiṃnararājena | anekakiṃnararājaparivāreṇa | pañca- 10
śikhena ca gandharvarājena | anekagandharvarājaparivāreṇa | sarvārtha-

2 D3v 3 B3v 5 M90r 7 N3v 8 H69v, I3r 11 F66r

7 The third folio is missing from K.

1 suyāmakāyikadevaputraparivāreṇa] Σ; suyāmakāyikena ca deputraparivāreṇa H, (...)ṇa
L, suyāmakāyikadevaputraśatasahasrair parivāreṇa N 1 saṃtuṣitena ca] HILTib; sa-
mtuṣitena ca devaputrena ABDFJK, saṃtuṣitena ca devaputrena ca C, *om.* EN, saṃtuṣitena
devaputrena GM, saṃtuṣitena O 1 nirmāṇaratinā ca] Σ; *om.* C 2 paranirmīṭa°] Σ; pa-
rinirmīṭa° I 2 ca] Σ; *om.* CDH 2 devānām] Σ; devaputrena J 2 indreṇa] Σ; indreṇa
sārdham HIO, sārdham J 3 sarvadevaputraparivāreṇa] Σ; anekadevaparivāreṇa C,
(...)parivāreṇa I 4 vemacitrinā] Σ; vemacitreṇa B 4 cāsurendreṇa] Σ; asurendreṇa
B, cāsureṇa C, cāsurendreṇa ca DHI 4 ca] Σ; *om.* AB, (...) F 4 prahlādena ca] EKLM-
NTib; prahlādakena ca | bahulena ca A, prahlādakena ca | bāhulena ca B, prahlādanena
ca C, prahlādana ca DJ, (...) F, prahlādakena ca G, prahlādena ca | rāhulena ca HO, pra-
hlādena ca | bāhulena ca I 5 vairocanena ca] EHILNTib; subāhunā ca | vairocanena
ca AF, subāhunā ca B, vairocanena ca | subāhunā ca CDGJKMO 6 aparimīṭāprameyā-
saṃkhyeyair asurendraiḥ] CDEFJKLM; aparimīṭāprameyāsaṃkhyeyāsurrendraiḥ A, apa-
rimīṭāprameyāsaṃkhyeyaiḥ asurendraiḥ B, aparimīṭāprameyāsaṃkhyeyair asurendraiḥ
G, aparimīṭāprameyāsaṃkhyeyaiś cāsurendraiḥ HO, aparimīṭāprameyāsaṃkhyeyāś cā-
surendraiḥ I, aparimīṭāprameyair asurendraiḥ N 7 nāgarājena] Σ; nāgarājena ca C, nā-
garājena | anantena ca | kulikena ca I, nāgarājena | anantena ca L, nāga(...) N 7 takṣakena
ca] Σ; takṣakena ca nāgarājena H, *om.* N 7 ca] Σ; *om.* G, ca nāgarājena H, (...) KL 8 ca]
Σ; ca nāgarājena H (...) K 8 karkoṭakena] Σ; (...) K, karkoṭena L 8 ca] Σ; *om.* DHN, (...) K
8 ca] Σ; ca nāgarājena H, (...) K 8 mahāpadmena ca] CEGILMNTib; mahāpadmena
ca | anantena ca | kulikena ca ABDFJO, mahāpadmena ca nāgarājena | anantena ca | ku-
likena ca H, (...) K 9 aparimīṭāprameyāsaṃkhyeyair] ABCDFHIJL; aparimīṭāprameyā-
saṃkhyeyai E, aparimīṭāprameyāsaṃkhyeyair G, (...) K, aparimīṭāprameyāsaṃkhyeyair
M, aparimīṭāprameyair asaṃkhyeyair N, aparimīṭāprameyair O 9 nāgarājaiḥ] Σ; jaiḥ
E, (...) K 10 kiṃnararājena] Σ; (...) K, kiṃnarājena N 11 ca] Σ; (...) K, *om.* N 11 ga-
ndharvarājena] Σ; gandharvarājena ca B, gandharvarāje H, (...) K

siddhena ca vidyādharaṛājena | anekavidyādharaṛājaparivāreṇa | supar-
nākṣeṇa ca garuḍaraṛājena | anekagaruḍaraṛājaparivāreṇa | vaiśravaṇena ca
| māṇibhadreṇa ca | pūrṇabhadreṇa ca | pāñcikenā ca mahāyakṣaraṛājena |
anekayakṣaraṛājaparivāreṇa |

- 5 [10] hārītyā ca pañcaputraśataparivārayā | saptabhiś ca lokamātr̥bhiḥ
| saptabhiś ca mahārākṣasibhiḥ | saptabhiś ca maharṣibhiḥ | antarīkṣa-
raiś ca | sarvanakṣatragrahadevataiḥ | digbhiś ca vidigbhiś ca | pṛthivyā
ca sarasvatyā ca | bhūtaiś ca | vighnaiś ca | vināyakaiś ca | pretabhūta-
mahardhikaiḥ | sarvaiś ca parvatarājaiḥ | varuṇena ca lokapālena sarvasa-
10 mudraparivāreṇa | virūḍhakena ca | virūpākṣeṇa ca | daṇḍapāṇinā ca |
nairṛtena ca | jātavedasā ca | saptabhiś ca mahāvāyubhiḥ | īśānena ca sa-

2 O94v 2 A3v, B4r 3 G3v 6 D4r 7 C73r 7 M90v 8 N4r 9 E43r 11 B4v

1 vidyādharaṛājena] Σ; *om.* J, (...) K 1 anekavidyādharaṛājaparivāreṇa] Σ; *om.* B, (...) H, vidyādharaṛājaparivāreṇa J^{ac}, vidyādharaṛājaparivāreṇa J^{pc}, (...) K 2 suparṇākṣeṇa] I; suvarṇākṣeṇa Σ, suvarṇalakṣeṇa C, (...) K, suvarṇayakṣeṇa L, surparṇākṣemeṇa N 2 ca] Σ; *om.* G, (...) KL 2 anekagaruḍaraṛājaparivāreṇa] CDEFGIJLMN; anekagaruḍaraṛājena anekagaruḍaraṛājaśatasahasraparivāreṇa sarvārthasiddhena ca A, anekagaruḍaraṛājaparivāreṇa sarvārthasiddhena ca B, anekagaruḍaraṛājaśatasahasraparivāreṇa sarvārthasiddhena ca H, anekagaruḍaraṛājaśatasahasraparivāreṇa O, (...) K 2 vaiśravaṇena] ABGHJMN; vaiśramaṇena CDEFILO, (...) K 3 ca] Σ; *om.* B, (...) K 3 pūrṇabhadreṇa] Σ; paurṇabhadreṇa I, (...) K 3 ca] Σ; *om.* G, (...) K 3 mahāyakṣaraṛājena] Σ; mahāyakṣasenāpatinā H, mahāyakṣasenāpatinā ca IO, (...) K, mahāyakṣaraṛājena ca N 4 anekayakṣaraṛājaparivāreṇa] CDEGJMN; anekayakṣaraṛājaśatasahasraparivāreṇa ABFHILO, (...) K 5 °putraśata°] Σ; (...) K, °śataputra° O 5 saptabhiś ca] ΣE^{pc}; saptabhi E^{ac}, (...) K 5 lokamātr̥bhiḥ] BEHILNOTib; mahālokamātr̥bhiḥ ACDFGJM, (...) K 6 saptabhiś ca mahārākṣasibhiḥ] ABDEFGJLM; *om.* C, saptabhiś ca maharṣibhiḥ HIO, (...) K, saptabhiś ca mahāmāsibhiḥ N 6 saptabhiś ca] Σ; saptabhir A, *om.* CE, (...) K 6 maharṣibhiḥ] ACFGN; maharṣibhi B, maharṣibalaiḥ D, *om.* E, mahārākṣasibhiḥ HILO, maharṣivaraiḥ JMTib, (...) K 6 antarīkṣa°] Σ; antarīkṣe° C, (...) K, antarīkṣakṣa° M 7 sarvanakṣatragrahadevataiḥ] FHJMN; nakṣatragrahadevatair A, sarvanakṣatradevatair B, sarvagrahanakṣatradevatair CI, nakṣatragrahadevataiḥ DG, sarvagrahadevatair E, (...) KL 7 digbhiś ca vidigbhiś] Σ; digvidigbhiś D, (...) K 9 pretabhūtamahardhikaiḥ] CEFIJNO; pretabhūtamahāmahardhikaiḥ AB, bhūtapretamahardhikaiḥ DHM, pretabhūtamadhikaiḥ G, (...) K, pretabhūtamahardhikaiś ca L 9 parvatarājaiḥ] ΣN^{pc}; parvatarājair A, (...) K, parvarājaiḥ N^{ac} 9 varuṇena ca] Σ; varuṇena AD, (...) K 9 lokapālena] Σ; lokapālena ca ALO, lokapālenā B, (...) K 10 °parivāreṇa] CDEG^{ac}LMN; °devatāparivāreṇa ABFG^{pc}HIJO, (...) K 10 virūḍhakena ca] ABCEG^{ac}MNTib; dhṛtarāṣṭreṇa ca | virūḍhakena ca DFG^{pc}HIJLO, (...) K 11 nairṛtena ca] ABCFIJLO; nairṛtyena ca DGH, nairritena ca E, (...) K, *om.* M, nairṛteṇa N 11 jātavedasā ca] Σ; jātavedasya ca G, (...) K 11 °vāyubhiḥ] MNO; °vāyubhir AEFHIJL, °vāyubhiś ca BG, °vāyubhiś CD, (...) K 11 īśānena ca] Σ; īśāne J, (...) K

patnīkena anekagaṇakoṭīniyutaśatasahasraparivāreṇa | nārāyaṇena ca sa-
parivāreṇa | dattakena ca | dāmakena ca | lohakena ca | mahāgaṇapatinā
ca | megholkenā ca | vināyakendreṇa | anekavighnavināyakaparivāreṇa |
ṣaṣṭyā ca koṭarayā | catarbhiś ca bhaginībhiḥ sabhrātrkābhiḥ | vajrasaṃ-
kalayā ca | catuṣṣaṣṭibhiś ca vajradūtībhiḥ | vajrasenena ca | subāhunā 5
ca | mūrdhaṭakena ca | anekavajrakulaparivāreṇa | tadanyaiś ca buddha-
dharmasaṃghābhiprasannair aparimitāprameyāsaṃkhyeyair devanāga-
yaksagandharvāsuraḥṛḍakimnaramahoragabhūtapretapiśāconmādāpa-
smārasādhyamahallakaustārakaiḥ | sūryeṇa ca devaputreṇa | candreṇa ca

1 L3r 1 J49v 2 G4r 3 A4r 3 I3v, O95r 4 H70r 7 M91r, D4v 7 N4v 8 B5r
8 F66v

2 STTS I.317.635 buddhahumkāra humkāra vajrahumkāra dāmaka | viśvavajrāṅga va-
jrogra vajrapāṇe namo 'stu te, I.518.1238 atha vajrāyudhaḥ svahrdayam adāt | om vajrā-
yudha dāmaka hum phaṭ | vidyārājanakāḥ. 3 Siddhaika 7.32, GrahaMā 173.6, 173.13
om megholkāya svāhā. 5 KriyāPa 6.3.8.2.8.1.6 vajradākini vajrasaṃkale sarvadevaga-
ṇamātrbhūte. Amogha 11b.3 śaṃkalī vajrasaṃkalī.

1 sapatnīkena] BCFJMN; sapatnīkena ca ADEHO, saptapatnīkena G, sapatnikena ca I,
(...) KL 1 °gaṇakoṭī°] Σ; °koṭī° BTib, °gaṇakoṭī° G, (...) K 2 saparivāreṇa] Σ; parivāreṇa
B, (...) K 2 dāmakena] Σ; (...) K, lodakena O 2 lohakena ca] EGHILNOTib; loha-
kenā ca | mohakena ca ABCDFJM, (...) K 2 mahāgaṇapatinā] Σ; gaṇapatinā AB, (...) K
3 ca] Σ; (...) K, *om.* N 3 vināyakendreṇa] LN; mahāvināyakendreṇa ca ABFH, vināya-
kendreṇa ca CDEM, vināyakena G, mahāvināyakena ca IO, mahāvināyakendreṇa J, (...) K
3 °vighnavināyakaparivāreṇa] ABCDEFLM; °vighnavināyakaśatasahasraparivāreṇa
GHI, °vighnavināyakakoṭīniyutaśatasahasraparivāreṇa JO, (...) K, °vināyakaparivāreṇa
N 4 ṣaṣṭyā] CDGM^{ac}NTib; catuṣṣaṣṭyā ABFHIJMP^cO, pañcaṣaṣṭyā EL, (...) K 4 koṭa-
rayā] *conj*; koṭyā ca ABCDFGHJM, koṭyā EN, koṭagiryā ca IO, (...) K, koṭāgiryā ca L
4 bhaginībhiḥ] Σ; bhagībhiḥ D, (...) K 4 sabhrātrkābhiḥ] DEFGIJLMO; sabhrātrkābhīr
AB, saḥbhātīkābhiḥ C, sabhābhṛkābhiḥ H, (...) K, sabhātrkābhiḥ N 5 vajrasaṃkalayā
ca] GHTib; vajrāṅkuśyā ca | vajraśṛṅkalayā ca A, vajrāṅkuśyā ca | vajraśṛṅkhalayā ca BD,
vajrāṅkuśyā ca | vajrasaṃkalayā ca CEFLMO, vajraśṛṅkalayā ca I, vajrāṅkuśyā ca | va-
jrasaṃkhalayā ca J, (...) K, saṃkalayā N 5 catuṣṣaṣṭibhiś] ΣA^{pc}; tuṣṣaṣṭibhiś A^{ac}, (...) K,
caturṣaṣṭibhiś N 5 ca] Σ; (...) K, *om.* M 5 °dūtībhiḥ] Σ; °dūtībhir ABC, °dūtībhiś
ca I, (...) K 6 subāhunā ca] Σ; vajrabāhunā ca subāhunā ca FL, subāhukena ca G, (...) K
6 mūrdhaṭakena ca] Σ; *om.* D, mūrdhaṭakena ca F, (...) K 6 °kulaparivāreṇa] Σ;
°kulakoṭīniyutaśatasahasraparivāreṇa A, °kulakoṭīniyutaśatasahasraparivāreṇa B, (...) K
7 °saṃghābhiprasannair] Σ; °saṃghābhiḥ prasannair A, °saṃghābhiprasannāḥ I, (...) K
7 °prameyāsaṃkhyeyair] Σ; °premeyāsaṃkhyayair A, °prameyāsaṃkhyeyi H, (...) K,
°prameyāsaṃkhyeyā N 8 °yakṣa°] Σ; °yakṣāsura° I, (...) K 9 °piśāconmādāpasma-
ra°] Σ; °āpasmarā° A, °viśāconmādāpasmarā° B, °piśācāpasmarā° F, °pitṛpiśāconmādā-
pasmarā° J, (...) K 9 °sādhyā°] Σ; °sādhyaka° G, (...) K 9 °mahallakaustārakaiḥ] *em.*;
°sāhillakostārakaiḥ ACDEFHILMN, °samallakostārakaiḥ B^{ac}, °samahallakostārakaiḥ B^{pc},
°sāhallakostārakaiḥ GO, °sāhillakostārakāḥ J, (...) K 9 sūryeṇa ca] Σ; sūryo ca G, (...) K,
sūryena M 9 devaputreṇa] Σ; devaputreṇa ca A, (...) K

devaputreṇa | saṁdhyayā ca devatayā | uṣayā ca devatayā | sarvaiś ca
ṛtubhiḥ | rodasinyā ca sārddham |

- [11] ity api bhagavān supravartitadharmacakraḥ supariniṣṭhitabud-
dhakāryaḥ superipūrṇapūṇyajñānasambhāraḥ superigṛhītasarvajñatāma-
5 hābodhipāramitābhūmilābho jvalitadvātriṁśanmahāpuruṣalakṣaṇālāmkr-
taśārīraś caturaśītyanuvyañjanavirājītasarvāṅgāvayavaśobhaḥ sarvasat-
tvānavalokitamūrdhānirjitaḥ sarvamārakarmakovidāḥ sarvasattvajñāna-
pañcavidhacakṣuḥ sarvākāravaropetasarvajñajñānasamanvāgataḥ sarva-
buddhadharmasamanvāgataḥ sarvamāraparapravādiḥpramathana udga-
10 takīrtiśabdaśloka āṛṣabhasiṁhanādanādī samucchinnāvidyāndhakāro

2 C73v 2 K41r 3 G4v 6 A4v 6 O95v 7 B5v 10 D5r 10 M91v 10 I4r, N5r

7 Akṣayamati 168 tathāgatakāyasyoṣṇīśaśīrṣānavalokitamūrdho, Divya 47.13 api tu na
tvayā śrutam sasurāsurajagadanavalokitamūrdhāno buddhā bhagavanta iti 8 DaśaBhū
22.7–8 sarvākāravaropetasarvajñajñānamanasikāraiḥ 9 Akṣayamati 325 sarvamārapa-
rapravādikugaṇigaṇapramathi. 10 Divya 180.7–8 bhagavataś cāyam evaṁrūpo digvidi-
kṣu udārakalyāṇakīrtiśabdaśloko 'bhyudgataḥ.

1 candreṇa ca devaputreṇa] GNTib; candreṇa ca devaputreṇa | sucandreṇa ca deva-
putreṇa Σ, (...) KL 1 uṣayā ca devatayā] Σ; uṣayā ca devatayā saptabhiś ca lokamātrbhiḥ
E, (...) K, om. O, uṣasā ca devatayā W 1 sarvaiś] Σ; saptabhiś E, (...) K 2 ṛtubhiḥ] Σ;
ṛṣibhiḥ I, (...) K 2 rodasinyā ca] ABCEFGJMN; rodasinyā ca devatayā DHILOTib, (...) K
2 sārddham] EGNTib; prajāpatyā ca devatayā sārddham ABCDFJLM, prajāpatyā ca sār-
ddham HIO, (...) K 3 api] EG; api sa ABFKLMN, api ca sa CHIJO, api ca D 3 bhagavān]
Σ; gavān F 3 supravartitadharmacakraḥ] Σ; supratīṣṭhitadharmacakra E 3 supa-
riniṣṭhita] GHIJKLMNOP; supratīṣṭhita° ABF, superitīṣṭhita° CDE 5 jvalita] Σ; jvalita°
BFO, jvalitajvalita° H 6 śārīraś] DHJKLMO; °śārīraḥ ABCEFGIN 6 °virājītasarvāṅgā-
vayavaśobhaḥ] ABDFHILOTib; °virājītasarvāṅgāvayavaḥ CGJKM, °virājītesarvāṅgāva-
yavaśobhaḥ E, °virājītasarvāṅgāvayavagātraḥ N 7 sarvasattvānavalokitamūrdhānirji-
taḥ] em.; sarvasattvāvalokitamūrdhānirjita A, sarvasattvāvalokitamūrdhānirjita B, sarva-
sattvānavalokitabuddhānirjita C, sarvasattvānavalokitamūrdhānirjita DFJKMO, sarva-
sattvānavalokitamūrdhnānirjita EH, sarvasattvānavalokitamūrdhnāparājitaḥ G, sarvasa-
ttvānanavalokitamūrdhnābhīnirjitaḥ I, sarvasattvānavalokitamūr_ānirjita L, sattvānava-
lokitamūrdhnānirjita N 8 sarvasattvajñāna] Σ; sarvajñajñāna° EL, sarvasattvānujñā-
ta° H, sarvasattvacittacaritānupraveśasarvajñajñāna° N, avigatatattvajñāna° S 8 °va-
ropeta] E; °balopetaḥ AB, °balopitaḥ C, °baropetaḥ D, °varopetaḥ FGHJKLMNO, °va-
ropitaḥ I 8 °samanvāgataḥ] Σ; °samanvāgataḥ sarvajñajñānasamanvāgataḥ I 9 sarva-
buddhadharmasamanvāgataḥ] ΣJ^{PC}; sarvabuddhadharmasamghasamanvāgataḥ DNO, om.
H, sarvabuddhadharmanvāgataḥ J^{ac} 9 °parapravādi] Σ; °paraprāvādinām C, °prava-
pravādi° H, °parapravāni° O 9 °pramathana] E; °kagaṇigaṇapramathanāḥ ABD, °gaṇa-
pramathanāḥ CITib, °kugaṇigaṇapramathana FJKLMO, °vimathana G, °viganitamatha-
naḥ H, °gaṇa(...) N 10 °śabdaśloka] Σ; °śabdaloḥ A, °śabdaḥ B, °śabdaślokaḥ FGI
10 āṛṣabha] Σ; āṛṣabhasamyak° CHIK, ākarṣabha° E 10 °siṁhanādanādī] Σ; °siṁhanā-
danā C, °siṁhanādaṁ nādī D, °siṁha(...)dī L 10 °āndhakāro] Σ; °āndhakārā G, °(...)kāro
I

‘saṃkhyeyāparimāṇakalpakoṭīniyutaśatasahasradānaśīlakṣāntivīryadhyā-
naprajñopāyabalapraṇidhānajñānapāramitāprāpto duṣkaracaryāvinivartito
dvātriṃśanmahāpuruṣalakṣaṇacaturāśītyanuvyañjanālamkṛtagātraśobhaḥ
mahāvajraratnapadmagarbhasiṃhāsane anekavajraratnamuktākiṅkiṇījāla-
kalakalonnādite anekavajraratnavedikāpādapīṭhasupraṭiṣṭhite anekavaj- 5
raratnamakaramukhodaḅgīrṇalohitamuktāvalīnibaddhagaṇḍūśake aneka-
vajraratnapadmakarṇikāvilagnakarketanendranīlamahānīlapuṣparāgaraś-
mijvālāvabhāsīte samantaprāsādike anekavajraratnaśālākāvibhūṣitoddaṇ-
ḍātapatrakoṭīniyutaśatasahasrakṛtachāyāparikare anekakalpadrumopaśo-
bhitavistāre sumerumātre vajraratnapadmāsane niṣaṇṇaḥ | 10

2 H70v 3 G5r 5 L3v 5 B6r 5 K41v 6 A5r 6 J50r 7 F67r 7 E43v 7 C74r
8 O96r 9 N5v

5 CDJKM omit mahāvajraratnapadmagarbhasiṃhāsane anekavajraratnamuktākiṅkiṇījā-
lakalakalonnādite. 6 CD add mahāvajraratnapadmagarbhasiṃhāsane niṣaṇṇaḥ aneka-
vajraratnamuktākiṅkiṇījālakalakalonnāditaḥ. JKM add anekavajraratnamuktākiṅkiṇījā-
lakalakalonnādite.

1 °śatasahasra°] ABEFGIJNO; °śatasahasrai° C, °śatasahasraiḥ° DM, °niyutasahasra° H,
°śatasahasrai° K, °śata(...)° L 1 °kṣānti°] Σ; °kṣamā° E 2 °bala°] Σ; °mahābala°
H 2 °jñāna°] Σ; *om.* BG, °jñānabala° N, °jñānajñāna° O 2 °pāramitāprāpto] M;
°paramapāramitāprāpta AF, °paramapāramitāprāpto B, °pāramitā Σ, °mitā N 2 °ca-
ryāvinivartito] B; °caryāvinivartita ACEFJKLM, °caryāvinivartitaḥ DN, °caryābhivini-
vartita G, °caryādibhir vinivartita HIO 3 °lakṣaṇa°] GKTib; °lakṣaṇadhara AN, °lakṣaṇa-
dharaś BCF, °rakṣaṇalakṣataś D, °lakṣaṇaś EJLM, °lakṣaṇasamanvāgataḥ HIO 4 °pa-
dmagarbha°] ABFGHILNO; *om.* CDJKM, °garbha° E 4 °siṃhāsane] BTib; °siṃhāsane
niṣaṇṇaḥ AEFHILNO, *om.* CDJKM, °siṃhāsane saṃniṣaṇṇaḥ G 5 °kalakalonnādite]
ABGHLN; *om.* CDJKM, °kalonnādite E, °kalalonnādite F, °kalonnādite I, °kalakalonnādite
O 5 °ratnavedikā°] EGLTib; °ratnavedikāsaṃskṛta° Σ, °vedikāsaṃskṛta° I 5 °pā-
dapīṭha°] AEIMNO; °pādapīṭhe BCDFJKL, °pāda° G, °pāthapīṭha° H 6 °makara°] Σ;
°marakata° D 6 °nibaddhagaṇḍūśake] Σ; °gaṇḍūśake D, °nibandhagaṇḍūke H 7 °va-
jraratna°] Σ; °ratna° GTib 7 °karṇikāvilagna°] Σ; °karṇikāvimalalagna° A, °karṇikā-
bhivilagna° G 7 °karketanendranīla°] ABCEGIJNO; °karketanamahākarketanendra-
nīla° DFKLMTib, °karkenaindranīla° H 7 °mahānīla°] Σ; *om.* HO, °mahānīlamarakta° J
8 °raśmijvālāvabhāsīte] Σ; °raśmijvālāvabhāsīte JKM, °jvālāvabhāsīte L 8 samantaprāsā-
dike] CDEGJKMN; samantaprāsādike anekavajraratnadrumopaśobhite ABFHO, sama-
ntaprāsādike anekavajraratnakalpadrumopaśobhitavistāre I, samantaprāsādike aneka-
vajraratnadrumopaśobhitavistāre L 9 °vibhūṣitoddaṇḍātapatra°] ACDIKLMO; °vibhūṣi-
toddāṇḍātapatra° B, °vibhūṣitoddaṇḍātapatra° EFHJ, °bhūṣitoddaṇḍātapatra° G, °vi-
bhūṣitoddaṇḍātapatra° N 9 °niyutaśatasahasrakṛta°] DEFHIJLMO; °niyutasahasrakṛta°
AB, °niyutaśatasahasrakṛ° C, °nayaśatasahasrakṛta° G, °niyutaśatasahasraiḥ krta° K,
°niyutaśatasahasra(...)° N 9 anekakalpa°] Σ; anekakalpa° E, anekavajraratnakalpa° G, a-
nekakalpavṛkṣa° O 10 °śobhitavistāre] Σ; °śobhitavistāre A, °śobhitavistārena C, °śobhita-
bhūmibhāgaivistāre E, °śobhitavistāre bhūmibhāge L 10 vajraratnapadmāsane] BCD-
JKM; ratnavajrapadmāsana A, ratnavajrapadmāsane EFGHILNO

kāñcanaparvatarāja iva śriyā jvalan sūryasahasrātirekaprabhāmaṇḍa-
lavirājitaḥbūmibhāgaḥ suparipūrṇacandra iva sarvalokapriyadarśano ma-
hākālpavṛkṣa iva buddhadharmasaṃkusumito dharmam deśayati sma ā-
dau kalyāṇam madhye kalyāṇam paryavasāne kalyāṇam svartham su-
5 vyañjanam kevalam paripūrṇam pariśuddham paryavadātam brahmacar-
yam saṃprakāśayati sma |

[12] atha khalu bhagavān mūrdhnaḥ saṃdher ūrṇakośāt sarvabud-
dhasaṃdarśanam nāma raśmijālam pramuñcati sma | tena ca raśmijā-
lenāyam trisāhasramahāsāhasro lokadhātur avabhāsitaḥ sphuṭīkṛto 'bhūt
10 | yāvanti ca gaṅgānadīvālikopamāni buddhakṣetrāṇi tāni sarvāṇi tenāvab-
bhāsenā sphuṭāny abhūvan | ye ca teṣu buddhakṣetreṣu buddhā bhaga-
vanto 'nekasiṃhāsanavyūhakūṭāgāravimāneṣu dharmam deśayanti sma
sārdham mahāśrāvakair bodhisattvair mahāsattvair bhikṣubhikṣuṇyupā-

2 M92r 2 D5v 2 B6v 2 G5v 7 I4v 8 K42r 8 A5v 9 H71r 11 N6r
11 O96v 11 B7r

12 Amogha 24b.2–3 divyakūṭāgāravimānam bhavanavaramahatā riddhivikurvvaṇena
mahāprāptihāryeṇa daśaśiṣam sarvabuddhakṣetreṣu buddhakṣetram upasaṃkrāmati

1 kāñcanaparvatarāja] Σ; kāñcanaparvata CK, kāñcānaparvatarāja F 1 iva] Σ; *om.* M,
(...) N 1 jvalan] EGJLMO; jājvalyena A, jājvalyamāna B, jvalana CF, jvalasūrya D, jvala-
ntam HI, jvala K, (...) N 2 °prabhāmaṇḍala°] Σ; °prabhāmaṇḍalaprabhā° N 2 °bhā-
gaḥ] Σ; °bhāge FH, °bhāgo I, °bhāga L 2 suparipūrṇa°] Σ; paripūrṇa° ABLN, supa-
riśuddhapūrṇa° I 2 °candra] CEGHKLMNTib; °candramaṇḍala ABDFIJO 2 °da-
rśano] BCEFJKMO; °darśakaḥ A, °darśanaḥ DILN, °darśana GH 3 °kalpavṛkṣa] Σ;
°kalvavṛkṣa° A 3 buddhadharma°] BEG; buddhadharmaḥ° ACD, buddhadharmaiḥ°
FKMN, sarvabuddhadharmaiḥ° HLO, sarvabuddhadharmaḥ IJ 3 °saṃkusumito] Σ;
saṃkuṣsumito C, saṃkumito D 3 deśayati] Σ; deśayanti C, deśanāyati J 3 sma] Σ;
om. L 7 khalu] Σ; *om.* B 7 mūrdhnaḥ] BCDFJKMO; mūrdhaḥ A, mūrdhnā EGHIL,
mūrdhna N, *om.* Tib 7 saṃdher] Σ; saṃdhe N, *om.* Tib 7 °kośāt] CEGKLMN; °kośād
bhrūvivaraṇtarāt ABDFIJO, °krod bhrūvivaraṇtarāt H 8 °buddha°] Σ; °buddhadharma°
I, °buddhakṣetra° STib 8 nāma] Σ; nā G 8 raśmijālam] CEHLNTib; mahāraśmijālam
ABDFIJKM, mahāraśmijvālam GO 8 pramuñcati] ABFHIJKM; pramuñcanti CDGNO,
muñcati E, vimuñcati L 9 °jālenāyam] Σ; °jvālenāyam G, (...) H 9 °mahāsāhasro] Σ;
°mahāsāhasra D, °mahāsā M 9 lokadhātur] ΣEP^c; kadhātur E^{ac} 10 °vālikopamāni] H;
°vālikāsamāni ABCFLMNTib, °vālukāsamānāni D, °vālukopamāni EIJKO, °vālikopamā-
ni ca G 10 tāni] Σ; tāni ca DHO, *om.* E 10 sarvāṇi] Σ; *om.* E 11 tenāvabhāsenā] Σ;
tena cāvabhāsenā C, tenāvabhāṣana H 11 sphuṭāny] ETib; sphuṭāny avabhāsītāny Σ,
sphuṭīkṛtāny avabhāsītāny DO 12 °siṃhāsana°] EGTib; °siṃhāsanakoṭīniyutaśatasaha-
sra° ABCDFJKMO, °siṃhāsanakoṭī° HIL, °siṃhāsane N 12 °vimāneṣu] Σ; °vimāneṣu
ca AB 12 deśayanti] Σ; deśayati EFHL, darśayati W 13 °śrāvakair] Σ; °śrāvaka B, °śrā-
vakaiḥ I 13 bodhisattvair] Σ; bodhisattvaiḥ ca GI 13 mahāsattvair] Σ; mahāsattvaiḥ ca
HI

sakopāsikābhir devanāgayakṣagandharvāsuraḡaruḡakimṇaramahoragaiḡ
| atha khalu bhagavān vistīrṇāṃ paṣadam āmantrayate sma |

[13] pratisarāṃ pravakṣyāmi sarvasattvānukampayā |
dhāraṇī duṣkṛtasyaiṣā sarvaduṣṭapramardanī ||1||
yasyāḡ śravaṇamātreṇa pāpā gacchanti saṃkṣayam |
sarvasattvasukhadā hy eṣā sarvavyādhipramocanī ||2||
kāruṇyāt sarvasattvānāṃ lokanāthena bhāṣitā |
paritrāṇāya sarveṣāṃ dehināṃ durgatigāmināṃ ||3||
anayā kṛtarakṣas tu praviśed asurālayam |
aḡakavatīm tathā gacched rākṣasāṇāṃ ālayam bhuvi ||4||
bhūtanāḡapiśācānāṃ yuddhe bhairavadāruṇe |
adhrṣyaḡ sarvaśatrūṇāṃ sarvabhūtagaṇair api ||5||
grahāḡ sarve vinaśyanti nāmagrahaṇakīrtanaiḡ |

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1 C74v 2 G6r, D6r, M92v 2 F67v 5 L4r 9 A6r 9 K42v 9 B7v 10 J50v
11 N6v 12 O97r

2 DHIO add om namaḡ sarvatathāgatebhyo 'rhadbhyaḡ samyaksambuddhebhyaḡ. 3 L has a couplet instead of this line: athātaḡ sampravakṣāmi dhāraṇīm aparājitām | mahāpratisarāṃ vidyāṃ sarvasattvānukampayā || The Tibetan translates metrical pratisarāṃ pravakṣyāmi sarvasattvānukampayā. 6 Hypermetrical in writing, pronounce sarv'sattva? 8 Hypermetrical in writing, pronounce durg'tigāmināṃ? 10 Hypermetrical.

1 °upāsakopāsikābhir] Σ; °upāsakopāsikā GHIO, °opāsikopāsikā N 1 °mahoragaiḡ] *em.*; °mahoragamanuṣyāmanuṣyaiḡ sārddham ABFHIO, °mahoragaiḡ sārddham CEGKLMN-Tib, °mahoragāḡ manuṣyāmanuṣyaiḡ sārddham D 2 khalu] Σ; *om.* B, (...) H 2 vistīrṇāṃ] Σ; vistīrṇo D 2 paṣadam] ABEFLMO; pariśadām CI, paṣad D, paṣadāṃ GHN, pariśadam JK 2 āmantrayate] Σ; āmantrayante D, āmantrayato F 3 pratisarāṃ] *conj.* Tib; athāto mahāpratisarāmahāvidyāṃ AKM, athāto mahāpratisarāṃ mahāvidyāṃ BCFHIO, athāto pratisarāṃ mahāvidyāṃ D, athātaḡ pratisarāṃ EN, athāto mahāpratisarāṃ G, *om.* L 3 pravakṣyāmi] Σ; *om.* L, vakṣyāmi N 3 sarvasattvānukampayā] Σ; sattvānukampayā C, sarvasattvānukampā G, *om.* L 4 dhāraṇī] Σ; dhāraṇyā A, dāraṇī O 4 duṣkṛtasyaiṣā] Σ; duḡkṛtasyaiṣā C, duṣkṛtasyaiṣāṃ H, durlabhā yaiṣā S, duṣkṛtasyaiva W 5 yasyāḡ] Σ; yasyāṃ F 5 śravaṇa°] Σ; śramaṇa° K, varaṇa° N 5 saṃkṣayam] Σ; saṃkṣayā C 6 sarvasattvasukhadā hy eṣā] EGO; sukhaṃ sattvānāṃ A, sukhaṃ sarvatra sattvānāṃ B, sukhadā sarvasattvānāṃ CFJKMNTib, sukhadā sarvasarvasattvānāṃ D, sarvasattvadā hy eṣāḡ H, sarvasattvasukhadā hy eṣāṃ I, (...) L 6 sarvavyādhipramocanī] Σ; *om.* B, sarvavyādhipramocana G, (...) L 7 kāruṇyāt] Σ; kāruṇyān A, *om.* B, kāṇyāt L, kāruṇyā N 7 sarvasattvānāṃ] Σ; *om.* B 8 paritrāṇāya] Σ; paritāṇāya A 8 durgatigāmināṃ] EGHIO Tib; pāpakāriṇāṃ ABCDFJKMN 9 kṛtarakṣas] Σ; °rakṣan A, kṛtaṃ rakṣas G, kṛtarakṣās H 9 asurālayam] Σ; sa surālayam S 10 tathā gacched] Σ; tathāgatacched D 10 rākṣasāṇāṃ] GHINO Tib; yakṣāṇāṃ Σ 11 °nāga°] Σ; °preta° C 11 bhairavadāruṇe] Σ; saṃgrāmabhairave E 12 api] Σ; apir apiḡ O 13 °kīrtanaiḡ] BCEFGJKM; °kīrtaneḡ A, °kīrtitān D, °kīrtanāt HILO, (...) N

- skandonmādā apasmārāḥ piśācā ḍākinīs tathā ||6||
 ojobhakṣā mahātejā hiṃsante mānuṣīm prajāṃ |
 te sarve stambhitā bhonti pratisarasyaiva tejasā ||7||
 paracakrā vinaśyanti kākḥordā ye ca dāruṇāḥ |
 5 mantrakarmā na bādhante mūlakarmāc ca mucyate ||8||
 na viṣaṃ na garaṃ nāgni na śastraṃ naiva codakam |
 aśanir vidyutaś caiva kālavāyur na bādhate ||9||
 sarvaśatrūṇ pramathnāti vidyārājñyā hi tejasā |
 sarve 'rthās tasya sidhyanti jayaṃ prāpnoti nityaśaḥ ||10||
 10 yaḥ kaścid dhārayed vidyāṃ kaṇṭhe bāhau baddhāpi vā |
 tasya sarvāṇi kār्याṇi sidhyante nātra saṃśayaḥ ||11||
 nityaṃ rakṣanti devendrā nāgarājās tathaiva ca |
 bodhisattvā mahāvīryā buddhāḥ pratyekanāyakāḥ ||12||

1 H71v, I5r 3 G6v 4 D6v 7 M93r 8 E44r 9 B8r 10 C75r 13 K43r

3 Hypermetrical in writing, pronounce pratis'asyaiva? 8 ABCDFHIJKMO add another line here: upasargā vinaśyanti vyādhayo na bhavanty api. 10 Unmetrical. Correct orthography disguises metrical badhāpi?

2 MaSāPra 8.30 parābhavanti bhūtāni hiṃsante mānuṣīm prajāṃ. MaMāy 32.2–3 mahākrṭyā na tāsām asti kārūṇyaṃ, trāsanti mānuṣīm prajāṃ. 5 GuhyaSam 63.18 ehy ehi bhagavan sarvavighnāni sarvamantrāni sarvamūlakarmāni sarvamūlagrahān hana hana bhañja bhañja marda marda. 7 Amogha 27b.2 na jvaran na viṣan na garaṃ yogā na śastraṃ nāgni nodakam nāśiniśarīraṃ krāmiṣyati. 11 Amogha 14b.2–3 sarvvatra sarvvakarmāni sidhyante nātra śaṃsayāḥ. 13 VimālaPra II.100.10–14 avaiartiko hy anāgamī khaḍgaḥ pratyekanāyakāḥ | nānāniryāṇaniryāto mahābhūtaikakāraṇaḥ || arhat kṣiṇāsravo bhikṣur vītarāgo jīteṇdriyaḥ | kṣamaprāpto 'bhayaaprāptaḥ śītībhūto hy anāvilāḥ || iti | (Nāmasaṃgīti 6.10–11)

1 skandonmādā apasmārāḥ] FJKLM; skandonmādāpasmārāḥ ABDGHINO, skandā unmā-dāpasmārāḥ C, skandonmādā E 1 ḍākinīs tathā] ITib; ḍākinīgrahāḥ Σ 2 hiṃsante] Σ; hiṃsate A 3 te sarve] CEJKMO; sarve te ABDFHIN, ste sarve GL 3 pratisarasyaiva tejasā] E; pratisarāyā hi tejasā ABFILN, pratisarāyā sutejasā CDJKM, pratisarasyaiva sarasyaiva tejasā G, pratisarasyaiva tejasā H, pratisarāyā hi tesā O, pratisarāyās tu tejasā W 5 bādhante] Σ; bādhyante I 5 °karmāc ca] Σ; °karmān na E, °karmā ca J 5 mucyate] Σ; manyate AB, mucyante E 6 nāgni] EGHJNO; nāgnir ABCFIKM, nāgniḥ D, nāgnin L 6 śastraṃ] Σ; traṃ M 6 naiva] Σ; neva AG 7 aśanir] ABCFGHJKM; aśanai D, aśani EINO, nāśanir L 7 caiva] Σ; caivā F, cāpya L 7 kālavāyur] Σ; kālavāyu EJ, kāyavāyur G 7 bādhate] Σ; bādhyate AH 8 pramathnāti] Σ; pramathāti A, pramathanī D, pramathnati J 8 vidyārājñyā] BCDEFHK; vidyārājñā AGIJLNO, virājñyā M, vidyārājño W 9 sarve 'rthās] Σ; satvethān G, sarveṣāṃ N 9 prāpnoti] Σ; prāpnonti D 10 dhārayed] Σ; dhāraye J, dhārayate O 10 vidyāṃ] Σ; vidyāḥ A 10 baddhāpi vā] EG; ca nityaśaḥ Σ 11 tasya sarvāṇi] Σ; sarvāṇi tasya B 12 °rājās] Σ; °rājā A, °rājñās G 13 °vīryā] Σ; °sattvā G, °vīryāḥ O, °sattvā mahāvīryā S 13 buddhāḥ] Σ; om. O

śrāvakāḥ sarvabuddhānāṃ vidyādevyo maharddhikāḥ |
 rakṣāṃ kurvanti satataṃ pratisarādhārakasya vai ||13||
 vajrapāṇiś ca yakṣendro rājānaś caturas tathā |
 tasya rakṣāṃ kariṣyanti divārātrau na saṃśayaḥ ||14||
 śakraś ca tridaśaiḥ sārdhaṃ brahmaviṣṇumaheśvarāḥ |
 nandikeśo mahākālāḥ kārṭtikeyo gaṇeśvaraḥ ||15||
 sarve mātṛgaṇās tasya tathānye mārakāyikāḥ |
 ṛṣayaś ca mahātejā devāś caiva maharddhikāḥ ||16||
 nityaṃ rakṣāṃ kariṣyanti pratisarādhārakasya vai |
 buddhāś caiva mahātmāno vidyādevyo mahābalāḥ ||17||
 māmakī bhr̥kuṭī caiva tārādevī tathāñkuṣī |
 vajrasaṃkalayā śvetā mahāśvetā tathaiva ca ||18||
 mahākālī ca dūtyaś ca vajradūtyas tathā parāḥ |
 supāśī vajrapāśī ca vajrapāṇir mahābalā ||19||
 vajramālā mahāvidyā tathaivāmṛtakuṇḍalī |
 aparājītā mahādevī kālakarṇī mahābalā ||20||

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1 A6v, N7r 4 F68r 4 O97v 6 G8r 8 B8v 10 H72r, D7r 11 M93v 12 I5v, L4v
16 N7v

2 Unmetrical. Hypermetrical in writing, pronounce pratis'rā? 3 caturas] *metri causa* 6 D omits this line. 9 Hypermetrical in writing, pronounce pratis'rā (cf. C)? 10 ABDFHIJO add another line here: mahāvīryā mahātejā mahābalaparākramāḥ. 14 The order of these two lines is changed in N. 16 Hypermetrical in writing, pronounce ap'rājītā?

4 SuvPrabh 4.2 teṣāṃ rakṣāṃ kariṣyanti divārātrau samāhitāḥ, 161.4–5 teṣāṃ rakṣāṃ kariṣyanti divārātrāṇv atandritāḥ. 11 Amogha 11b.3 māmakī bhr̥kuṭīdevī anyopamyā ca dyutī ca. 12 KriyāPa 6.3.8.2.8.1.6 vajradākini vajrasaṃkale sarvadevagaṇamātṛbhūte. Amogha 11b.3 śaṃkalī vajrasaṃkalī.

1 °buddhānāṃ] Σ; °buddhāś ca CTib 1 °devyo] Σ; °devyā AB 1 maharddhikāḥ] Σ; mahābalāḥ W 2 rakṣāṃ] Σ; tasya rakṣāṃ H 2 kurvanti] Σ; kurvantu CE 3 yakṣendro] Σ; jakṣendro C 3 caturas] Σ; catvāras F 4 divārātrau] Σ; divātrau C 5 tridaśaiḥ] Σ; tridasa D, tidaśais N 5 sārdhaṃ] Σ; om. O 5 brahma°] Σ; brahmā° HNO 5 °viṣṇu°] Σ; °viṣṇur W 7 sarve] Σ; sarvai F 7 mātṛgaṇās] Σ; prāṇigaṇās B 7 tasya] Σ; om. G, tasyas I 8 maharddhikāḥ] Σ; mahārdhikāḥ B, maharddhikā J 9 pratisarā°] Σ; pratisrā° C 10 °devyo] Σ; °devo J 11 °devī] Σ; °devīn N 12 °saṃkalayā] FKMNO; °śaṃkalayā ABCDEL, °saṃkalā G, °śaṃkalayā ca H, °śṛṅkhalā I, °śaṃkalā ca J 12 śvetā] Σ; śvetā ca GH 13 mahākālī] Σ; mahākāla A, vajrahastā mahākālī L 13 ca] Σ; om. L 13 dūtyaś] Σ; dūti ABC, dūtya O 13 °dūtyas] Σ; °dūtya D, °dūti S 13 parāḥ] ABCHJKNO; palāḥ D, parā EFGIM, om. L 14 supāśī] Σ; paśupāśī L 14 vajrapāṇir] Σ; cakrapāṇir L, vajrapāṇi N 14 °balā] JKM; °balāḥ Σ, °balaḥ GL 15 °kuṇḍalī] ABEL; °kuṇḍaliḥ CFGHJKM, °kuṇḍali DIP°O, °kuli I°c, °kuṇḍaliḥ N 16 °balā] FGIIJKLMN; °balāḥ ABCDEHO

- tathā dhanyā mahābhāgā padmakunḍalir eva ca |
 puṣpadantī maṇicūdā svarṇakeśī ca piṅgalā ||21||
 mahātejā tathā devī dhanyā ca vidyunmālinī |
 rākṣasy ekajaṭā caiva buddhā kṣitikanāyakā ||22||
 5 kāpālinī mahābhāgā dhanyā laṅkeśvarī tathā |
 anyāś ca bahavo vidyāḥ sattvānugrahakārikāḥ ||23||
 tasya rakṣam karīṣyanti yasya vidyā kare sthitā |
 hārītī pāñcikaś caiva śaṅkhinī kūṭadantinī ||24||
 śrīdevī sarasvatī caiva taṁ rakṣanti sadānugāḥ |
 10 mahāpratisarām etāṁ yā strī dhārayate sadā ||25||
 sarvasiddhir bhavet tasyāḥ putragarbhā ca nityaśaḥ |
 sukhaṁ garbhāṇi vardhante sukhaṁ prasūyati gurviṇī ||26||
 vyādhayaś cāpi naśyanti sarvapāpā na saṁśayaḥ |
 puṇyavān balavān nityaṁ dhanadhānyaiḥ pravardhate ||27||

2 A7r 3 B9r, J51r 3 K43v 4 C75v 6 G8v 6 O98r 13 D7v 14 M94r

1 °kunḍalir] *metri causa* 2 ABFGHI add an extra line here: evaṁ hi bahavo (G: ba-
 hvo) vidyāḥ (F: vidyās, GHI: vidyā) sattvānugrahakārikāḥ (AF: °kārikāḥ, HI: °kārikā),
 which has not been included because an almost similar line appears four lines below.
 2 Unmetrical. 3 Unmetrical. Correct orthography disguises metrical *vidyumālinī (cf.
 Pāli vijju)? 9 Hypermetrical in writing, pronounce sar'vatī? 12 Hypermetrical in
 writing, pronounce prasū'ti?

4 MPSt 6 kapālinī ca laṅkeśī brahmakṣitikanāyikā. MPVRDh 139 kapālinī ca raṁ(la-
 ṁ)keśī kṣudrākṣityekanāyikā. 7 Amogha 17a.6 yasyedaṁ mudrāmantrapadā hastaga-
 to bhaviṣyati. Cf. Gilgit: yasyeyaṁ mahāvidyā hastagatā. 9 SuvPrabh 160–163 has a list
 composed in the same style with the names of various deities who provide protection.

1 dhanyā] Σ; om. N 1 °kunḍalir] Σ; °kunḍalīr ABCDE 2 svarṇakeśī] Σ; suvarṇakesī C,
 svavarṇakesī H 2 piṅgalā] Σ; piṅgalāḥ I 3 °tejā] Σ; °tejās F 3 tathā devī] Σ; mahā-
 devī W 4 rākṣasy] Σ; rākṣas N 4 ekajaṭā] CEFCHK; aikajaṭā ABDIJLMO, ekajaṭās N
 4 buddhā] ABDIJKO; buddhāḥ CEFHLMN, buddhā ca G 4 kṣitika°] Σ; kṣitigarbha° C,
 kṣiti° G, rakṣati I, kṣivika° O 4 °nāyakā] DIJN; °nāyikā AEGKO, °nāyakāḥ BCFHL, °nā-
 yikāḥ M 5 mahābhāgā] Σ; mahātejā O 5 laṅkeśvarī] Σ; lambeśvarī B, laṅkeśvareśvarī
 I 5 tathā] Σ; om. I 6 anyāś] Σ; anye H, anyā I 6 °kārikāḥ] Σ; °kārakās E 9 śrīdevī]
 Σ; śrīś ca S 9 sarasvatī] Σ; sasvatī A, sarasvati C, sarasvatīś D, svarasvatī N 9 caiva]
 Σ; ca EG 9 taṁ] Σ; om. A, taṁ ca N 10 strī] Σ; trī H 10 dhārayate] Σ; dhārayati
 C 11 °siddhir] Σ; °si E 11 °garbhā] Σ; °garbhās HIL 11 nityaśaḥ] Σ; nityacaśaḥ J,
 sarvaśaḥ S 12 sukhaṁ] Σ; sukheṇa H 12 garbhāṇi] Σ; garbhās ca L 12 prasūyati]
 Σ; prasūti S 13 vyādhayaś] Σ; vyādhyaś AB 13 cāpi] Σ; cāpiścāpi E 13 °pāpā] Σ;
 °pāpān I 14 balavān] Σ; dhanavā A 14 °dhānyaiḥ] Σ; °dhānyaiś HIL, °dhānyam W
 14 pravardhate] Σ; pravardhataḥ D, ca vardhate H, ca pravardhate IL

ādeyavacanaś cāpi pūjanīyo bhaviṣyati |
 śucir dhārayate yas tu striyo vā puruṣo 'pi vā ||28||
 sa bhavet sarvasattvānām mokṣaṇārthaṃ samudyataḥ |
 sukhitaś ca bhaven nityaṃ sarvavyādhivivarjitaḥ ||29||
 rājāno vaśagās tasya sāntaḥpuramahājanāḥ |
 nityaṃ ca jvalate lakṣmyā puṇyarāśir vivardhate ||30||
 sidhyante sarvakalpās ca praviṣṭaḥ sarvamaṇḍale |
 sarvatra samayaḥ 'sau jinasya vacanaṃ yathā ||31||
 duḥsvapnā na prabādhante sarvapāpaharaṃ param |
 kilbiṣāś caiva naśyanti pratyamitrās tathaiva ca ||32||
 sarvagrahavināśārthaṃ bhāṣitā jñānamahēśvaraiḥ |

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1 B9v 2 N8r 2 F68v 4 H72v 6 A7v 7 G7r 8 I6r 8 E44v

5 ABF add sāmātyaś (AB: amātyaś) ca bhaven nityaṃ sādhubhir lokasaṃmataiḥ. These two lines appear in section [44] of the second kalpa, too. 7 W has sarvakalpās tasya sidhyanti praviṣṭaḥ sarvamaṇḍale for this line. 9 The seventh folio is missing from K. 11 Hypermetrical.

1 SuvPrabh 80.11 ādeyavacanaś ca bhaviṣyati. Amogha 7a.5 pūjanīyaś ca ādeyavacanaś ca bhaviṣyati, 16a.7 ādeyavacanaś ca bhaviṣyati. 5 Amogha 7a.7 rājāmātyasāntaḥpurapāpivārā vaśagatā bhaviṣyanti (cf. also 16b.2), 8b.3–4 rājānaṃ vaśagā nityaṃ sajanaḥ sapāpivārāś ca sāmātyā manupa(pu)rohitāḥ sāntaḥpuragaṇāḥ (cf. also 18b.4, 22b.3 etc). 6 Amogha 8a.4 divyaṃ jvalati śrīyaṃ puṇyarāśi vivarddhate, 12a.2 mahāpuṇyaskandham avāpnoti puṇyarāśivivarddha, 14b.1 sarvavapāpād dhi mucyeti puṇyarāśi vivarddhate. 9 Amogha 16a.2 sarvavapāpaharāś caiva sarvvakleśavināśakāḥ. KriyāPa 6, STTS I.60.100, Vajrodaya 6.18 chettāraṃ sarvaśatrūṇāṃ sarvapāpaharaṃ param. 10 Amogha 5a.1 pratyamitrās ca naśyante nātra samsayam iti.

1 bhaviṣyati] Σ; bhaviṣyanti ACM, bhaviṣyaṣyati B 2 dhārayate] Σ; dhāryeyete H, dhārayete J 2 striyo] EGHKMO; nārī ABFN, striyā CL, strīyā DJ 2 vā] Σ; vātha L 2 'pi vā] CGL; 'thavā ΣN^{pc}, vā N^{ac} 3 bhavet] Σ; bhava C 3 samudyataḥ] Σ; samudyatām D 4 sukhitaś] Σ; sukhinaś ABCGM 5 vaśagās] Σ; vasagās AH, vaśagā D 6 ca] Σ; om. G, sa L 6 jvalate] Σ; jvate C 6 puṇyarāśir] Σ; puṇarāśir C, puṇyarāśi ENO 6 vivardhate] Σ; vidhate C 7 sidhyante] Σ; sidhyaṃ C 7 °kalpās ca] Σ; °kalpāsyā CGKM, °kalpā D 7 praviṣṭaḥ] Σ; praviṣṭā CD, praviṣṭa E 8 samayaḥ 'sau] Σ; samayaḥjñāsau A, samayaḥjña asau C, samajño 'sau F, samayaḥjñāsau G, samayaḥjñās ca L 8 jinasya] Σ; jina C 9 duḥsvapnā] Σ; duḥsvapnāc ca I, (...) K, dusvapnā L 9 prabādhante] ABDFGJLMO; bādhante CEHI, (...) K, bādhyante N 9 °haraṃ param] EG; °harā parā AFHIL, °harā parāḥ B, °hari parā CO, °hari parāḥ D, °harī parā JMN, (...) K 10 kilbiṣāś] Σ; kilbiṣām A, (...) K 10 pratyamitrās] Σ; pratyamitrā AN, (...) K, pra(...) L 11 °vināśārthaṃ] ΣA^{pc}; °vinārthaṃ A^{ac}, (...) KL, °vināśāya N 11 bhāṣitā] Σ; bhāṣitaṃ G, (...) KL 11 °maheśvaraiḥ] CDEHIJMO; °ketubhiḥ ABFGN, (...) KL

sarvakāmaṃdadā hy eṣā bhāvayed yas tu nityaśaḥ ||33||
tad idānīm saṃpravakṣyāmi bhūtasamghāḥ śṛṇoṭha me |

[14] namaḥ sarvatathāgatānām | namo namaḥ sarvabuddhabodhisat-
tvasamghebhyaḥ |

5 oṃ vipulagarbhe | vipulavimale | jayagarbhe | vajrajvālāgarbhe | ga-
tigahane | gaganaviśodhane | sarvapāpaviśodhane | oṃ guṇavati | ga-

1 O98v 2 B10r 3 C76r 5 L5r 6 M94v 6 N8v, D8r

2 Hypermetrical in writing, anacrusis? 3 ABCDFMO add namo buddhāya | namo dhar-
māya | namaḥ samghāya before namaḥ sarvatathāgatānām. J adds namo 'stu buddhāya
| namo buddhāya | namo dharmāyaḥ | nanamaḥ samghāya. K is lacunose. Tibetan adds
namo buddhāya | namo dharmāya | namaḥ samghāya after sarvabuddhabodhisattvasa-
mghebhyaḥ. 5 W has vimali jayagarbhe oṃ vipulavimale vimalagarbhe for vipula-
vimale jayagarbhe.

1 Cf. section [32]: sarvakāmaṃgamāparājita nāma mahāpratisarā ratneti viśrutā. Sarva-
Vyūha 52.15 sarvakāmaṃgatāḥ. Megha 294.20–21 sarvasukhaṃdadā nāma dhāraṇī pra-
vartayitavyā. 2 MMK 153.18 devasaṅghāḥ śṛṇoṭha me, 442.22 śṛṇoṭha bhūtagaṇāḥ
sarve, 516.13 teṣāṃ mantraṃ pravakṣyāmi aparākhya śṛṇoṭha me. SuvPrabh 110.3 śṛṇva-
ntu me bhūtagaṇā hi sarve. MaSāPra 9.23 pūrve 'smin diśobhāge bhūtasamghāḥ śṛṇontu
me (cf. also 9.26, 9.29, 10.2). MaMāy 1.11 śṛṇvantu me bhūtagaṇāḥ. 5 Vasudhārā 135.14
oṃ śrīvīpūlagarbhe svāhā 6 Uṣṇīṣavijayā 734 vajrajvalagarbhe, 733 gatigahana.

1 °kāmaṃdadā] AEF GHIMO; °kāmaṃdadām B, °kāmadadā CJ, °kāmaṃgamā D, (...) K,
°kāma(...) L, °kāmapradāt N, °kāmapradām S 1 hy eṣā] CDO; hy etām AB, hy eṣām
EFGIJM, hy eṣa H, (...) KL, tasmād N, etām S 1 bhāvayed] Σ; (...) K, bhāvayen N 1 yas
tu] Σ; (...) K, om. N 1 nityaśaḥ] Σ; nityaśād D, (...) K, nityasā naraḥ N 2 saṃprava-
kṣyāmi] GHN; pravakṣyāmi ABDJO, praviṣyāmi C, pravakṣāmi ELM, pravakṣāyami F,
[...kṣyāmi I, (...) K 2 śṛṇoṭha] ABCFLN; śṛṇvantu D, śṛṇotu EGHIMO, śṛṇontu J, (...) K
3 namaḥ] Σ; om. A, (...) K 3 namo namaḥ] Σ; namo namaḥ namaḥ B, namaḥ ETib, (...) K
3 sarvabuddha°] Σ; om. B, satvabuddha° H, (...) K 4 °bodhisattva°] CEMO; °bodhisat-
ttvabuddhadharma° AFGHIJNTib, °buddhadharma° B, °bodhisattvadharma° D, (...) K,
°bodhisattvebhyaḥ buddhadharma° L 5 oṃ] EG; tadyathā | oṃ Σ, (...) K 5 vipula-
garbhe] Σ; om. D, (...) K 5 vipulavimale] CEF GHILNO; vipulavimale vimalagarbhe
AB, vipulavimale vimale D, oṃ vipulavimale JM, (...) K, vipule vimale S 5 jayagarbhe]
GO; oṃ vipulavimale vimalagarbhe vimale jayagarbhe A, oṃ vipulavimalagarbhe vima-
le jayagarbhe B, vimalagarbhe vimale jayagarbhe CDJMN, (...) EK, vimale jayagarbhe F,
oṃ vimalagarbhe vimale jayagarbhe HI, vimalagarbhe jayagarbhe L 6 gatigahane] Σ;
(...) K, gatirgahane L 6 gaganaviśodhane] Σ; gagana gaganamviśodhane C, gagan-
viśodhani J, (...) K, viśodhani L, gagane gaganaviśodhani W 6 sarvapāpaviśodhane] Σ;
sarvapāpaviśodhani W

ganavicāriṇi | gagariṇi | giri 2 | gamari 2 | gaha 2 | gargāri 2 | gagari 2 |
gambhari 2 | gabhi 2 | gahi 2 | gamani | gare | guha 2 | guhani 2 | cale |
mucile | jaye | vijaye | sarvabhayavigate | garbhasaṃbharaṇi | siri 2 miri
2 ghiri 2 | samantākarṣaṇi | sarvaśatrupramathani | rakṣa 2 mām sarvasat-

3 A8r, J51v 3 B10v 3 G7v 4 F69r

1 gaganavicāriṇi] DEHMNOTib; gaganavicāriṇi | gaganavidāriṇi AFJL, gaganavicāraṇi |
gaganavidāriṇi B, gaganavicāraṇi C, ganavicāriṇi | cale G, gaganavicāriṇi | gaganavidā-
raṇi I, (...) K 1 gagariṇi] GHITib; gagariṇi 2 ABCDFJMN, *om.* E, (...) K, (...) 2 L, giri 2
gagariṇi O 1 giri 2] GILNO; giriṇi 2 A, giri 2 giriṇi 2 BCDFJM, giriṇi 2 giri 2 E, (...) HK
1 gamari 2] CDEGIJLMOTib; gabhari | gardabhari | gamari A, gambhari 2 | gardabhari 2
| gamari 2 B, gabhari | gardabhari | gamari 2 F, (...) HK, gambhari 2 | gamari 2 N 1 gaha
2] ACDEGLMNTib; gahari | gaha 2 B, gamari | gahari | gaha F, (...)ri 2 | gaha 2 H, gaha-
ri 2 | gaha 2 IO, gahani 2 | gaha 2 J, (...) K 1 gargāri 2] Σ; *om.* I, (...) K 1 gagari 2]
ABDFGHJMO; *om.* CI, gamari 2 E, (...) K, gamari 2 gagari 2 L, gargari 2 N 2 gambhari
2] Σ; gabhari 2 B, gambhari 2 gagari 2 gambhari 2 I, (...) K, gambhari gaha 2 L 2 gabhi
2] ABCDEFIJM; gaha 2 G, gahi 2 HLO, (...) K, *om.* N 2 gahi 2] ABDEFGMN; *om.* C, gaha
2 HI, gahi 2 gaha 2 J, (...) K, gabhi 2 L, gabhi 2 gaha 2 O 2 gamani] EGHILN; gamani
2 ABCDFIJMO, (...) K 2 gare] EGL; gare 2 Σ, (...) K 2 guha 2] EGN; guha 2 guru 2
ABHIM, guru 2 CDFJO, (...) K, guha 2 guruṇi 2 guru 2 L 2 guhani 2] D; *om.* ABGHILN,
guda 2 guha 2 CF, gumbhani 2 mumbhani E, gubhaḥ gudu 2 J, (...) K, gumbha 2 M, gaha
2 guru 2 O, gubha 2 guha 2 W 2 cale] E; guruṇi cale ABFMNO, guruṇi cale 2 CG, guruṇi
cale 2 guruṇe 2 cale 2 cale 2 D, guruṇi 2 cale HI, guruṇi 2 J, (...) K, guruṇe 2 L 3 mucile]
G; mucale samucale guhani 2 guruṇi 2 culu 2 cale 2 mucile 2 AB, guhani 2 guruṇe 2 culu
2 cale 2 mucile 2 C, mucile 2 samucile 2 D, samucale guhani 2 guruṇi 2 mucile E, mucale
culu 2 mucile 2 F, mucale 2 H, mucale samucale I, guhane 2 culu 2 cu(...)le 2 J, (...) K, culu
2 cale 2 mucile L, mucale samucale 2 culu 2 cale 2 mucile M, mucale N, guruṇi 2 guhaṇi
2 cale 2 mucile 2 samucale O 3 jaye] Σ; (...) K, jaya W 3 vijaye] CEGJLMNTib; vijaye
| jayavati | aparājite ABDFHIO, (...) K 3 garbhasaṃbharaṇi] GHIN; sarvagarbhasaṃra-
kṣaṇi ABCFJLM, garbhasaṃrakṣaṇi DO, sarvarogasamgharaṇi E, (...) K 4 siri 2 miri 2]
L; siri 2 bhiri 2 miri 2 giri 2 ACDFM, śiri 2 miri 2 bhiri 2 giri 2 B, śiri 2 miri 2 giri 2 E, siri 2
miri 2 ciri 2 G, siri 2 dhiri 2 miri 2 piri 2 H, siri 2 ciri 2 piri 2 I, siri sitiri bhiri piripi rimi miri
giri 2 J, (...) K, siri 2 miri 2 giri 2 N, siri 2 viri 2 miri 2 piri 2 O 4 samantākarṣaṇi] Σ; sar-
vamantrākarṣaṇi IL, (...) K, samantāt karṣaṇi O 4 °śatru] FGM; °śatrūn ABCDEHIJ, (...) K,
°śatrū LNO 4 rakṣa 2] Σ; rakṣa ra F 4 mām] ABCDM; PUNNAKASYA E, CINTOKAM
F, mama saparivārasya G, DĀNAPATE H, *om.* I, AJHITOKASYA J, (...) K, bhagavati mām L,
mama N, mām saparivāraṇi O

tvānām ca | cīri 2 | vigatāvaraṇe | āvaraṇavināśani | suri 2 muri 2 cili 2
 | kamale | vimale | jaye | jayāvahe | jayavati | bhagavati | ratnamakuṭa-
 mālādhari | bahuvidhavicitraveśadhāriṇi | bhagavati | mahāvidyādevi
 | rakṣa 2 mām sarvasattvānām ca samantāt sarvatra | sarvapāpaviśodha-
 5 ni | huru 2 | rakṣa 2 mām sarvasattvānām cānāthān atrāṇān aparāya-

1 O99r 2 H73(2)r 4 I6v, N9r 4 M95r 5 B11r, D8v 5 C76v

3 Amogha 3b2 śvetayajñopavītaratnamakuṭamālādharaḥ. 3 Amogha 3a6 sanatkumā-
 rarudravāsavaviṣṇudhanadadevariṣṇāyaka bahuvividhavesadharah.

1 °sattvānām ca] G; °sattvās ca sarvabhayebyaḥ sarvopadravebyaḥ sarvavyādhībhyāḥ
 A, °sattvāmś ca sarvabhayebyaḥ sarvopadravebyaḥ sarvavyādhībhyāḥ BJN, °sattvā-
 nāmś ca sarvabhayebyaḥ sarvopadravebyaḥ sarvavyādhībhyāḥ C, °sattvānāmś ca sar-
 vadā sarvabhayebyaḥ sarvopadravebyaḥ sarvavyādhībhyāḥ D, °sattvām ca E, °sa-
 ttvāmś ca sarvadā sarvabhayebyaḥ sarvopadravebyaḥ sarvavyādhībhyāḥ FO, °sattvām
 ca sarvadā sarvabhayebyaḥ sarvopadravebyaḥ sarvavyādhībhyāḥ H, °sattvānām ca
 sarvadā sarvabhayebyaḥ sarvavyādhībhyāḥ sarvopadravebyaḥ I, (...) KL, °sattvāmś
 ca sarvadā sabhyaḥ sarvopadravebyaḥ sarvavyādhībhyāḥ M 1 cīri 2] EG; cīri 2 dhīri
 2 A, cīri 2 viri 2 dhīri 2 BCM, cīri 2 viri 2 dhīri 2 hīri 2 D, cīri 2 viri 2 viri 2 F, viri 2 dhīri
 2 dīri 2 H, cīri 2 viri 2 dīri 2 I, cīri 2 dīri 2 viri 2 bīri 2 J, (...) K, cīri 2 dīri 2 viri 2 L, cīri
 2 dhīri 2 dīri 2 N, cīri 2 viri 2 dhīri 2 dīri 2 O 1 vigatāvaraṇe | āvaraṇavināśani] GL;
 vigatāvaraṇe viśodhani vividhāvaraṇavināśani ABCDFJMO, vigatāvaraṇaviśodhani E,
 vividhāvaraṇavināśani HI, (...) K, vividhāvaraṇi vināśani N 1 suri 2 muri 2] G; muri 2
 mucī 2 ABI, muri 2 mucī 2 muli 2 CF, muni 2 muli 2 mucī 2 D, mucī 2 E, muni 2 mucī 2
 H, muri 2 muni 2 mucī 2 J, (...) K, muri 2 muli 2 L, muri 2 mucī 2 muni 2 M, muru 2 muni
 2 N, muni 2 muli 2 O 1 cili 2] EGHIL; cili 2 vili 2 kili 2 mili 2 ABJ, cili 2 kili 2 sili 2 C, cili
 2 kili 2 mili 2 DFM, (...) K, cili 2 siri 2 kili 2 mili 2 N, cili 2 kili 2 O 2 kamale] Σ; kamale
 2 E, om. G, (...) K 2 vimale] Σ; vimale 2 G, (...) K 2 jaye] EGLN; jaya vijaye A, jaye
 vijaye BDFIJMO, saye vijaye C, (...) HK 2 jayavati] EGL; jayavati viśeṣavati ABCDFIO,
 vijayavati viśeṣavati H, jayavati aparājite viśeṣavati J, (...) K, jayavati jayavati viśeṣava-
 ti M, balā aparājite viśeṣavati N 3 °dhāri] Σ; (...) K, °dhāraṇi L 3 °veśadhāriṇi] Σ;
 °veśadhāraṇi AC, °viśadhāraṇi H, (...) K 3 mahāvidyādevi] Σ; (...) K, mahāvidyādevatī
 N 4 mām] ABCM; mama saparivāraṃ saparivāraṃ D, mama saparivārasya G, mama
 I, PUNNAKASYA E, mām CINTOKAṂ F, DĀNAPATE saparivārasya H, AJHITOKASYA J, (...) K,
 bhagavati Uḍḍākāṃ L, mama saparivāraṃ N, saparivāraṃ O 4 sarvasattvānām ca]
 EGH; sarvasattvāmś ca ABCDFJMNO, sattvāmś ca I, (...) K, om. LTib 4 sarvatra] Σ; om.
 CGMNTib, (...) K 5 sarvapāpaviśodhani] Σ; pāpaviśodhani A, sarvapāpaviśodhani J,
 (...) K 5 huru 2] G; duru 2 A, duru 2 muru 2 BCFM, duru 2 curu 2 muru 2 DHJO, duru
 2 huru 2 E, huru 2 curu 2 muru 2 I, (...) K, huru 2 curu 2 L, huru 2 muru 2 N 5 rakṣa
 2] Σ; om. B, (...) K 5 mām] ABGM; mama CIN, mām saparivāraṃ DO, PUNNAKASYA
 E, mām CINTOKAṂ F, DĀNAPATE H, AJHITOKASYA J, (...) K, bhagavati Uḍḍākāṃ sapa-
 rivāraṃ L 5 °sattvānām] EGH; °sattvāmś ABFIJLMN, °sattvānāmś CO, °sattvānāmś ca
 samantāt sarvatra | sarvapāpaviśodhani | hani 2 | sumu 2 | rakṣa 2 mām sarvasattvāmś
 D, (...) K 5 cānāthān] Σ; anāthānām E, cānāthānām H, (...) K 5 atrāṇān] EGLNTib;
 atrāṇān alayanān aśaraṇān ABDFJMO, atrāṇān abayanān aśaraṇān C, atrāṇān alanānām
 H, atrāṇān alayanān I, (...) K

ṇān | parimocaya māṃ sarvaduḥkhebhyaḥ | caṇḍi 2 | caṇḍini | vegavati
 | sarvaduṣṭānīvāraṇi | vijayavāhini | huru 2 muru 2 curu 2 | āyuhpāla-
 ni | suravaramathani | sarvadevagaṇapūjite | dhiri 2 | samantāvalokite
 | prabhe 2 | suprabhaviśuddhe | sarvapāpaviśodhani | dhara 2 | dhara-
 ṇidhare | sumu 2 | musu 2 | ruru cale | cālaya duṣṭān | pūraya āśām | 5
 śrīvapurdhare | jayakamale | kṣiṇi 2 | varadāṅkuṣe | om padmaviśuddhe
 | śodhaya 2 | śuddhe | bhara 2 | bhiri 2 | bhuru 2 | maṅgalaviśuddhe | pa-

2 A8v 3 G9r 5 K45r 7 O99v

2 MaMāy 1.2 mṛtasamjīvanīm devīm duṣṭasattvanivāraṇīm. 5 Vasudhārā 135.14 om
 śrīruru svāhā 7 Amogha 3a5: bhara bhara bhiri bhiri bhuru.

1 aparāyaṇān] Σ; aparāyaṇānām H, (...) K, om. M 1 parimocaya māṃ] G; parimocaya
 Σ, parimocaya DĀNAPATE H, parimocayaḥ I, (...) K 1 caṇḍi 2] BEGL; caṇḍi 2 caṇḍi
 2 ACM, caṇḍi 2 caṇḍa 2 DI, caṇḍi 2 caṇḍe 2 FHJO; (...) K, svaṇḍi 2 caṇḍe 2 N 1 ca-
 ṇḍini] GH; caṇḍini 2 Σ, (...) K 1 vegavati] Σ; (...) K, vegavati bhagavati N 2 °nivāraṇi]
 CFHJLNO; °nivāriṇi ABDEGIM, (...) K 2 vijayavāhini] Σ; vijaye vāhini C, vijayavā-
 hinī D, vijayavāhani FO, (...) K 2 curu 2] HI; curu 2 turu 2 ABCDFJMO, curu 2 suru
 2 E, turu 2 G, (...) K, curu 2 curu 2 L, curu 2 muru 2 om hrīm trām N 3 āyuhpālani]
 ABFGIJMO; āyuhpālani C, āyupālani DEN, āyupālani HL, (...) K 3 °mathani] N; °pra-
 mathani Σ, °ripupramathani G, (...) K 3 dhiri 2] LN; ciri 2 dhiri 2 CDFGHIJO, ciri 2
 viri A, ciri 2 viri 2 BM, viri 2 E, (...) K 4 samantāvalokite prabhe 2] Σ; samantāvalokita-
 prabhe B, (...) K 4 suprabhaviśuddhe] EFHL; suprabhe 2 suprabhe suprabhaviśuddhe
 A, suprabhe 2 suprabhaviśuddhe BCGIMO, suprabhe 2 suprabhaviśuddhe D, suprabhe
 2 suprabhaviśuddhe JN, (...) K 4 sarvapāpaviśodhani] BEIJN; sarvapāpaviśuddhe
 sarvapāpaviśodhani ACDFMO, sarvapāpavi | mocaya sarvaduḥkhebhyaḥ | caṇḍi 2 | ca-
 ṇḍini 2 | vegavati | sarvaduṣṭānīvāraṇi | vijayavāhini | kuru 2 | muru 2 | curu 2 | turu 2
 | āyuhpālani | suravarapramathani sarvapāpaviśodhani G, sarvapāpaviśoni H, (...) K, sā-
 dhayaśuddhe sarvapāpaviśodhani L, sarvapāpapaśodhani S 4 dhara 2] HILN; dhuru
 2 ABDFGMOTib, curu 2 C, dhara 2 dhiri 2 E, dhuru J, (...) K 5 dharaṇidhare] L; dhara-
 ṇidhare | dhara 2 ABDFJKMOTib, dharaṇidharā | dhara 2 C, dharaṇidhare E, dharaṇidha-
 re 2 G, dharaṇidhare H, dharaṇidhare | dhara 2 I, dharaṇi 2 dhare | dhare 2 N 5 sumu
 2] Σ; sumu sumu sumu sumu sumu AB 5 musu 2] CDKMTib; sumuru 2 ABHIN, muru
 2 E, musu 2 sumuru 2 FJO, dhare 2 musu 2 G, sumu 2 L 5 cale] Σ; cale 2 HJN 5 duṣṭān]
 ILN; sarvaduṣṭān Σ 5 āśām] Σ; āśām mama C, āśām mama saparivārasya sarvasattvā-
 nāmś ca rakṣām kuru D, āśām DĀNAPATE kuru H, āśām mama sattvānāmś ca rakṣā kuru
 2 I, āśām mama saparivārasya sarvasattvānāmś ca kuru O, me sarvapāpaviśuddhe āśām
 W 6 śrīvapurdhare] CDKMN; śrīvapurdhare | mattaṅgini ABF, śrīvaradaravapudhara
 E, śrīvapudhare GHIJLO, śrīvapurdhare | mattagāmini S, śrīvasudhare W 6 °kamale]
 Σ; °kamalā vimale E 6 kṣiṇi 2] Σ; kṣiṇi 2 kṣiṇa N 6 varadāṅkuṣe] Σ; om varadāṅkuṣe
 O 6 padmaviśuddhe] Σ; padmaśuddhe C 7 śodhaya 2] Σ; śodhaya EGN 7 śuddhe]
 C; śuddhe 2 Σ, sukhakara 2 E, viśuddhe N 7 bhara 2] Σ; śara 2 C, kiri 2 kuru 2 bhara 2
 E 7 maṅgalaviśuddhe] Σ; maṅgalaviśuddha E

- vitramukhi | khaḍgini 2 | khara 2 | jvalitaśikhare | samantaprasāritāva-
bhāsitaśuddhe | jvala 2 | sarvadevagaṇasamākaraṇi | satyavrate | tara 2 |
tāraya 2 mām sarvasattvāmś ca | nāgavilokite | lahu 2 hulu 2 hutu 2 turu
2 kiṇi 2 kṣiṇi 2 | sarvagrahabhākṣaṇi | piṅgali 2 | mucu 2 cumu 2 sumu 2 |
5 suvicare | tara 2 | nāgavilokini | tāraya mām sarvasattvāmś ca bhagavati
aṣṭamahābhayebhyaḥ sarvatra samantena diśābandhena vajraprākāravaj-

1 B11v 1 N9v 2 M95v 3 F69v 3 D9r 4 G9v 4 L5v 5 A9r 5 H73(2)v
6 E45r

1 pavitramukhi] Σ; vicitramukhi L, sarvapavitramukhi O 1 khaḍgini 2] Σ; khaḍgini BLM,
khaḍgine 2 F 1 jvalitaśikhare] HI^{ac}LN; jvalitaśikhare samantāvalokitaprabhe suprabha-
viśuddhe ACDFI^{pc}JKMO, jvalitaśikhare samantāvalokitaprabhe viśuddhe B, jvalitaśikha-
re samantāvalokite prabhe 2 suprabhaviśuddhe E, calitaśikhare samantāvalokitaprabhe
suprabhaviśuddhe G 2 °prasāritābhāsitaśuddhe] CDHIL; °prasāritābhāsitaśuddhe
ABFM, °prasāritābhāsitaśuddhe EJKO, °prasāvitābhāsitaśuddhe G, °prasāritābhā-
siviśuddhe N, °prasāritābhāsitaśuddhe W 2 jvala 2] Σ; jvala 2 | om hūṃ katarāyeta
mām nāgavilokite E, jvala 2 H 2 °gaṇasamākaraṇi] Σ; °gaṇasamakārṣi C, °gaṇasa-
mākaraṇi D, °gaṇasamantākaraṇi S 2 satyavrate] EHILN, satyavrate om hrīm tram
ABFGK; satyavrate om hrīm trām CJO, om hrīm tram D, satyavrate om hrī tram M 2 ta-
ra 2] Σ; tara 2 tāra 2 HI 3 tāraya 2] CDFGIJKM; tāraya ABH, tārayantu 2 E, tārayatu
L, sariya N, tāra O 3 mām] CEITib; mām bhagavati ABDFO, mama GN, DĀNAPATE
bhagavati H, AJHITOKASYA J, ŚĀKYABHIKṢUŚRĪSOMABHADRASIA K, bhagavati L, *om*. M
3 sarvasattvāmś ca] ABDHKO; sarvasattvānāmś ca C, sarvasattvā E, CINTOKAṂ sarva-
sattvāmś ca F, sarvasattvānām ca GM, saparivārān sarvasattvāmś ca I, sarvasattvāmś ca
J, Uḍḍākāṃ L, sarvasattvāmś ca N 3 nāgavilokite] Σ; nāgavilovilokite N 3 lahu 2]
CDJKLMO; laghu 2 lahu 2 AF, laghu lahu 2 B, *om*. EIN, laghu 2 G, hulu 2 H 3 hulu
2] Σ; dulu 2 AB, laghu 2 H, hulu 2 laghu 2 I, hulu 2 hulu 2 hulu 2 N 4 hutu 2 turu 2]
CGJKM; hutu 2 tuhu 2 ABI, tuhu 2 D, tuhulu tuhulu 2 E, hutu 2 tuhu 2 turu 2 F, hutu 2
HN, hutu 2 turu 2 tuhu 2 L, hutu 2 laghu 2 tuhu 2 turu 2 O 4 kiṇi 2] Σ; ghiṇi 2 E, kili 2
śili 2 G, *om*. HIN 4 kṣiṇi 2] ECHI; kṣiṇi 2 huni 2 ABCKM, kṣiṇi 2 hani 2 DFJLO, kṣiṇi
2 kṣaṇi N 4 °bhakṣaṇi] Σ; °bhakṣiṇi I 4 piṅgali 2] AEFHILNO; piṅgale 2 BGJKM,
piṅgale CD 4 mucu 2 cumu 2] DFJKN; mucu mucu mucu mucu 4 AB, muca 2 cumu 2
C, mucu 2 ELO, muṣu 2 cumu 2 G, mucu 2 HI, mucu 2 muru 2 M 5 suvicare] Σ; suvi 2
cuvicare E, munivare H, suvicareḥ J, cuvicale L 5 °vilokini] Σ; °vilokite CD 5 tāraya]
AEFGHJ^{pc}KMNO; tārayā BC, tāraya 2 DI, tāra J^{ac}, tārayatu L 5 mām] ABCJ; saparivā-
raṃ D, mām saparivāraṃ EO, *om*. GKM, mām CINTOKAṂ F, DĀNAPATE H, mām sapa-
rivārān I, bhagavati Uḍḍākāṃ L, mama N 5 sarvasattvāmś ca] LN; sarvasattvāmś ca
saṃsārārṇavāt ABDFI, *om*. CEGKMTib, sarvasattvāś ca saṃsārāvarṇāt H, sarvasattvāmś
ca saṃsārārṇavād JO 5 bhagavati] Σ; bhagavaty H, *om*. L 6 °mahābhayebhyaḥ] HI;
°mahādāruṇabhayebhyaḥ ABDFKLMO, °mahāruṇabhayebhyaḥ C, °mahādāruṇāruba-
yebhyaḥ E, °mahādāruṇibhayebhyaḥ G, °dāruṇamahābhayebhyaḥ J, °mahābhayebhyaḥ
dāruṇe N 6 vajraprākāra] Σ; *om*. AB, vajraprākārabandhana E, vajraprākārabandhena
FI

rapāśabandhena | vajrajvālāviśuddhe | bhuri 2 | bhagavati | garbhavati | garbhaviśodhani | kuṣṣisampūraṇi | jvala 2 | cala 2 | jvālīni | varṣatu devaḥ samantena divyodakena | amṛtavarṣaṇi | devatāvatāriṇi | abhiṣiñcatu mām sarvasattvāmś ca | sugatavaravacanāmṛtavaravapuse | rakṣa 2 mama sarvasattvāmś ca sarvatra sarvadā sarvabhayebhyaḥ sarvopadra-
vebhyaḥ sarvopasargebhyaḥ sarvavyādhibhyaḥ sarvaduṣṭabhayabhīta-
sya | sarvakalikalahavigrahavivādaduḥsvapnadurnimittāmaṅgalyapāpa-

1 J52r 1 B12r 2 I7r 3 C77r 4 K45v 5 N10r 6 O100r

3 MaMāy 8.12: varṣatu devaḥ samantena daśasu diśāsu (cf. also 9.13, 9.16, 10.9, 13.13, 18.5). MaSāPra 1.20–22 mahatī cākālavātāsanir mahāmeghaś ca samutthito devo garjati guḍaguḍāyati vidyutaś ca niścaranti. 4 Uṣṇīṣavijayā 733 abhiṣiñcantu mām sarvata-
thāgatāḥ sugatavaravacanāmṛtābhiṣekaiḥ. 7 Amogha 5b.5 sarvvakalikalahadurbhakṣa-
vigrahavivādaḍimbaḍamaraduḥsvapnaityupadravopasargopāyāsasarvvavyādhibhiḥ sar-
varogāḥ praśamiṣyanti, 19a.2 sarvve te smaraṇamātreṇa sarvvakalikalahavigrahavivādā
svacakraparacakrasarvvapratyarthikapratyamitrāḥ praśamanti. 7 Bhaiṣajya 18.10–19.1
sarvaduḥsvapnadurnimittāmaṅgalyāś ca bhāvāḥ praśamiṣyanti.

1 °vajrapāśabandhena] Σ; °vajrapāśabandhane A, °pāśabandhena C, °vajrapāśabandhana
E, °vajrapāśabandhena ca NO 1 vajrajvālāviśuddhe] Σ; vajrajvālīni | vajrajvālāviśuddhe
ABF, vajrajvālāviśuddhena E 1 bhuri 2] Σ; bhuri bhara 2 bhiri 2 bhuru 2 AB, bhuri 2
bhara 2 bhiri 2 bhuru 2 F, bhiri 2 J, bhiri 2 bhuri 2 N 1 bhagavati] Σ; bhagavati 2 J 1 gar-
rbhavati] ABFHJLO; om. CDEGKMNTib 2 garbhaviśodhani] EH; garbhaviśuddhe |
garbhaviśodhani ABF, garbhasaṁśodhani CGJKMO, garbhaviśodhani garbhasaṁśodha-
ni D, garbhasodhani I, śodhani L, garbhasaṁśodhini N 2 °saṁpūraṇi] Σ; °saṁpūraṇi
| rakṣaṇi ABFE, °saṁpūriṇi G 2 jvālīni] CGKM; om jvālīni ABF, jvālani 2 D, jvalini 2
EJ, om jvalani 2 H, om jvālani 2 I, jvālani L, jvalani N, om jvālīni 2 O 2 varṣatu] Σ;
varṣantu W 3 devaḥ] Σ; deva N 3 amṛtavarṣaṇi] Σ; sarvabhayaviśodhani | amṛtava-
rṣaṇi JN, amṛtavarṣaṇi L 3 devatāvatāriṇi] FGMO; devatāvatāriṇi ABD, devatāvatāriṇi
CEP^cHJKLN, devatāriṇi E^{ac}, devatāvatāriṇi I 4 abhiṣiñcatu] ACDGIKLN; abhiṣiñcantu
BEFHJMO 4 mām] ABCDFGM; mām PUNNAKASYA E, DĀNAPATE H, mama saparivā-
rān I, AJHITOKAMŚ ca J, ŚĀKYABHIKṢUŚRISOMABHADRAŚYA K, UḍḍAKAM L, mama N,
mām saparivāraṁ O 4 sarvasattvāmś ca] ABCDFIMO; om. EHJKLTib, sarvasattvām ca
G, sarvasattvasā N 4 °amṛtavaravapuse] Σ; °amṛtavapuske AB, °amṛtavapuse D, °ā-
mṛtāparavapuse I, °amṛtavaravapuse L 5 mama] I; mām ABCDO, mām PUNNAKASYA
E, bhagavati mām CINTOKAM F, bhagavati mām GM, DĀNAPATE saparivārasya H, bha-
gavati AJHITOKAM J, bhagavati ŚĀKYABHIKṢUŚRISOMABHADRAŚYA K, bhagavati Uḍḍā-
KAM L, (...) N 5 sarvasattvāmś ca] ABCDFHLMO; om. EGJKTib, sarvāśaṁ sattvāmś
ca I, (...)tvasya N 5 sarvatra] Σ; om. EN 5 sarvadā] Σ; om. EHN 6 sarvopadra-
vebhyaḥ] Σ; om. AH 6 sarvopasargebhyaḥ] Σ; om. DELNTib 6 sarvavyādhibhyaḥ] Σ;
om. N 7 sarvaduṣṭabhayabhītasya] HILN; sarvaduṣṭabhayabhītebhyaḥ ABCGKMO, sar-
vaduṣṭabhayabhigatebhyaḥ D, sarvopasargopāyāsebhyaḥ sarvaduṣṭabhayabhītebhya E,
sarvaduṣṭabhayabhītibhyaḥ FJ 7 °kalahavigraha°] Σ; °kahalavigraha° E, °kalahavigra°
M, °kalahasarvopasargebhyaḥ sarvavyādhibhyaḥ vighraha° N 7 °duḥsvapnadurnimittā-
maṅgalya°] N; °sarvabhayaviśodhani duḥsvapnadurnimittāmaṅgala° ABF, °duḥsvapna-
durnimittāmaṅgala° Σ, °duḥsvapnanimittāmaṅgala° D

viśodhani | sarvayakṣarākṣasanāgavidāriṇi | bala 2 | balavati | jaya 2 | ja-
yatu māṃ sarvatra sarvakālaṃ | sidhyatu me iyaṃ mahāvidyā | sādahaya
maṇḍalaṃ ghātaya vighnān | jaya 2 | siddhe | sidhya 2 | budhya 2 | pūra-
ya 2 | pūraṇi 2 | pūraya āśāṃ | sarvavidyodgatamūrte | jayottari | jayavati
5 | tiṣṭha 2 | samayam anupālaya | tathāgatahṛdayaśuddhe | vyavalokaya

1 M96r 3 D9v 3 B12v 3 A9v 4 G10r

1 °viśodhani] CEGJKLMN; °viśodhani | kuṣṣisampūraṇi ABDFHIO 1 sarva°] Σ; *om.* C, sarvabhaya° HI 1 °rākṣasanāga°] Σ; °sanāga° C, °rākṣasa° D 1 °vidāriṇi] Σ; °vidāra-
ṇi FJNO 1 bala 2] ABCMNTib; cala 2 bala 2 DEHIJO, cala 2 FGKL 1 jaya 2] EHIL;
jaya 2 vijaya 2 ABCDFGJKO, jaya 2 vijaya 2 MN 2 jayatu māṃ] IO; jayatu Σ, jaya-
vati E, jayatu DĀNAPATE H, jayantu J 2 sarvatra] Σ; satra D 2 sidhyatu] BFGKO;
sidhyantu Σ 2 me] ABEFILN; mama C, mama saparivārasya sarvasattvānāṃś ca DO,
mame saparivārasya sarvasattvānāṃś ca G, me DĀNAPATE H, AJHITOKASYA J, ŚĀKYA-
BHIKṢUŚRĪSOMABHADRASYA K, *om.* M 2 iyaṃ] Σ; *om.* E 2 mahāvidyā] Σ; mahāvidyārā
C, mantrapadāmahāvidyā E, vidyā M 3 maṇḍalaṃ ghātaya] Σ; maṇḍalāvaghātaya G,
maṇḍalaṃ sādahaya mantrā ghātaya HJTib, maṇḍalān ghātaya I, maṇḍalaṃ sādahaya ma-
ntrān ghātaya O 3 vighnān] Σ; sarvavighnān EL, vighnāṇ N 3 siddhe] N; *om.* ABO,
sidhya 2 CDI, siddha E, sidha F, siddha 2 GHJKL, siddhi 2 M, siddhe 2 W 3 sidhya 2]
Σ; siddha 2 D, sidhya F 3 budhya 2] Σ; buddha 2 C, budhya 2 sidhya 2 O 4 pūraya
2] Σ; *om.* ABD 4 pūraṇi 2] Σ; pūraṇi ABDN 4 pūraya] Σ; pūraya 2 ABD 4 āśāṃ]
ELN; me āśāṃ ABCDFGKM, āśāṃ DĀNAPATI H, āśāṃ māṃ saparivārāṃ sarvasattvāṃś
ca I, AJHITOKASYA āśāṃ J, āśāṃ mama O 4 sarvavidyodgatamūrte] Σ; vidyodgata-
mūrte ABHO 4 jayottari] EGHINTib; jayottari jayakari ABCKLM, jayottari jayavāhini
D, jayottari jayakari jayavāhini FJ, jayottari jayavāhini jayakari O 4 jayavati] Σ; *om.* H,
jayāvati I 5 tiṣṭha 2] EGHINO; tiṣṭha 2 bhagavati ABCDFJKM; *om.* L 5 samayam
anupālaya] Σ; samayam anusmara | samayam anupālaya G 5 tathāgatahṛdayaśuddhe]
EI; sarvatathāgatahṛdayaviśuddhe ABDFOTib, sarvatathāgatahṛdayaśuddhe CJKLMN,
tathāgatahṛdayaviśuddhe G, sarvatathāgatahṛdaya H 5 vyavalokaya] Σ; vyavakaya C,
om. H

mām sarvasattvānām cāṣṭamahādāruṇabhayeṣu | sara 2 | prasara 2 |
 sarvāvaraṇaviśodhani | samantākāramaṇḍalaviśuddhe | vigate 2 | vigata-
 male | viśodhani | kṣiṇi 2 | sarvapāpaviśuddhe | malavigate | tejovati | vaj-
 ravati | trailokyādhiṣṭhite svāhā | sarvatathāgatamūrdhābhiṣikte svāhā
 | sarvabodhisattvābhiṣikte svāhā | sarvadevatābhiṣikte svāhā | sarvata- 5

1 F70r 2 N10v 3 K46r 4 B13r, O100v 5 C77v, I7v 5 M96v

1 Several mss, except EGHTib, add another sentence after vyavalokaya mām...: sarvāsām paripūraya sarvasattvānām ca AB, sarvāsām paripūraya CDJKM, sarvāsām mama pa-
 ripūraya sarvasattvānām ca F, āsām pūraya IO, sarvāsām paripūrayasva L, sarvāsām ma-
 ma sarvasattvānāmś ca N. 4 From here onwards J inserts an om before every sentence
 ending with svāhā.

1 mām] ABEGMNO; mama C, mām saparivāraṃ D, mām CINTOKAṀ F, om. H, ma-
 ma saparivāraṃ I, AJHITOKAṀ saparivāraṃ J, name is deleted K, bhagavati UḍḍākāṀ
 L 1 sarvasattvānām cāṣṭamahādāruṇabhayeṣu] G; sarvasattvāmś ca ABFINO, sarvasa-
 ttvāmś cāṣṭamahādāruṇabhayeḥ CDJK, om. EHTib, sarvasattvāmś cāṣṭasu mahādā-
 ruṇabhayeḥ L, sarvasattvāmś cāṣṭamahādāruṇabhayeṣu M 1 sara 2] GH; trāyasva
 mām aṣṭamahādāruṇabhayeḥ | sara 2 AFTib, trāyasva mām aṣṭadāruṇabhayeḥ
 | sara 2 B, trāyasva mahābhayeḥ | sara 2 CJKM, trāsayasva mām mahābhayeḥ
 | sara 2 D, sadā trāṇayasva mām PUNNAKASYA cāṣṭamahādāruṇabhayeḥ | sara 2
 E, trāyasva mama aṣṭamahādāruṇabhayeḥ | sara 2 I^{ac}, trāyasva mama aṣṭamahā-
 dāruṇabhayeḥ | sarvāsām paripūraya (...) | sara 2 I^{pc}, mahābhayeḥ | dhāraṇi
 | sarvabhaye_ | sara 2 L, trāyasvāhā aṣṭamahādāruḥbhayeḥ | sara 2 N^{ac}, trāyasvā-
 hā aṣṭamahādāruṇabhayeḥ | sara 2 N^{pc}, trāyaścaimām saparivāraṃ aṣṭamahādā-
 ruṇabhayeḥ | sara 2 O 2 sarvāvaraṇaviśodhani] Σ; sarvāvaraṇaviśodhani A, sar-
 vāvaraṇaviśodhani D, om. H 2 vigate 2] Σ; vigate EGN, om. HM 3 vīgatamale] Σ;
 om. EH 3 viśodhani] G; sarvamaṇḍalaviśodhani | sarvamaṇḍalaviśodhani | sarvamaṇ-
 ḍalaviśuddhe AB, sarvamaṇḍalaviśodhani CFJKLMNO, sarvamaṇḍalavigate D, malaviśodhani E,
 om. H, sarvavīgatamalaviśodhani I 3 kṣiṇi 2] EGHILNTib; sarvamaṇḍalaviśuddhe |
 sarvāmaṇḍalaviśodhani | kṣiṇi 2 ABCFJKMO, sarvāmaṇḍalaviśodhani | giri 2 | gṛiṇi 2
 | kṣiṇi D 3 °pāpaviśuddhe] Σ; °viśuddhe K, °pāpaviśodhe L 3 malavigate] EN;
 malavigate jayavati ABCDFJKMO, malaviśuddhe G, om. H, malavigate tejavati I, mala-
 vīgatete javati L 3 tejovati] Σ; tejavati E, om. HL 4 vajravati] Σ; vajravati | vajre |
 vajravati ABF, vajre | vajravati I, vajravati 2 N 4 trailokyādhiṣṭhite] Σ; om trailokyā-
 dhiṣṭhite ABFI, om trailokādhiṣṭhite J 4 sarvatathāgatamūrdhābhiṣikte svāhā] Σ; sar-
 vatathāgatahṛdayasiddhe svāhā | sarvatathāgatamūrdhābhiṣikte svāhā E, om. HI^{ac}, sar-
 vatathāgatamūrdhnābhiṣikte svāhā I^{pc}L 5 sarvabodhisattvābhiṣikte svāhā] NTib; om.
 AEH, sarvabuddhabodhisattvābhiṣikte svāhā Σ, 5 sarvadevatābhiṣikte svāhā] EGITib;
 sarvadevatābhiṣikte svāhā | sarvadevatābhiṣikte svāhā | sarvatathāgatahṛdayasiddhe
 svāhā A^{ac}, sarvadevatābhiṣikte svāhā | sarvabuddhābhiṣikte svāhā | sarvatathāgatahṛda-
 yaśuddhe svāhā A^{pc}, sarvadevatābhiṣikte svāhā | sarvatathāgatahṛdayavīśuddhe svāhā
 B, sarvatathāgatahṛdayasiddhe svāhā | sarvadevatābhiṣikte svāhā CJKNO, sarvatathā-
 gatahṛdayasiddhe svāhā | sarvadevatābhiṣikte svāhā | sarvatathāgatābhiṣikte svāhā D,
 sarvadevatābhiṣikte svāhā | sarvatathāgatahṛdayasiddhe svāhā F, om. H sarvatathāgata-
 hṛdayasiddhe svāhā | (...)bhiṣikte L, sarvatathāgatahṛdayasiddhe svāhā | sarvatathāga-
 tābhiṣikte svāhā M

- thāgatahṛdayādhiṣṭhitahṛdaye svāhā | sarvatathāgatasamayasiddhe svāhā | indre indravati indravavalokite svāhā | brahme brahmādhyuṣite svāhā | viṣṇunamaskṛte svāhā | maheśvaravanditapūjitāyai svāhā | vajradharavajrapāṇibalavīryādhiṣṭhite svāhā | dhṛtarāṣṭrāya svāhā | virūḍhakāya svāhā | virūpākṣāya svāhā | vaiśravaṇāya svāhā | caturmahārājānamaskṛtāya svāhā | yamāya svāhā | yamapūjitanamaskṛtāya svāhā | varuṇāya svāhā | mārutāya svāhā | mahāmārutāya svāhā | agnaye svāhā | nāgavilokitāya svāhā | devagaṇebhyaḥ svāhā | nāgagaṇebhyaḥ svāhā | yakṣagaṇebhyaḥ svāhā | rākṣasagaṇebhyaḥ svāhā | gandharvagaṇebhyaḥ svāhā | asuragaṇebhyaḥ svāhā | garuḍagaṇebhyaḥ svāhā | kiṃnaragaṇebhyaḥ svāhā | mahoragaṇebhyaḥ svāhā | manuṣyagaṇebhyaḥ svāhā | amanuṣyagaṇebhyaḥ svāhā | sarvagrahebhyaḥ svāhā | sarvabhūtebhyaḥ

2 D10r 3 A10r 3 L6r 4 G10v, J52v 5 H73r 6 B13v, N11r 7 B14r 10 K46v
10 O101r 11 F70v 12 M97r

2 H omits a longer part here from °viśuddhe to sarvatathāgata°. 6 B repeats a longer part here from ...te svāhā | sarvatathāgatamūrdhābhiṣikte svāhā to yamāya svāhā | yamapūjita...

2 sarvatathāgatasamayasiddhe svāhā] Σ; sarvatathāgatasamayasiddhe svāhā | sarvadeva-
gaṇasamākarṣaṇi | satyavrate | tara 2 | tāraya 2 | hṛdaye svāhā G, samayasiddhe svāhā
H, sarvatathāgatahṛdayasamayasiddhe svāhā N, sarvatathāgatahṛdayasamasiddhe svā-
hā O, sarvatathāgatahṛdayasiddhe svāhā W 2 indravati] Σ; om. K 2 indravaya-
lokite] Σ; ivyavalokite D 2 svāhā] Σ; om. O 3 brahmādhyuṣite svāhā] Σ; brahmā-
dhyuṣite svāhā | sarvatathāgatādhiṣṭhite svāhā ABFP^c, brahmādhyuṣite svāhā | sarvata-
thāgatādhiṣṭhite svāhā F^{ac} 3 viṣṇunamaskṛte] Σ; viṣṇunamaskṛta A, viṣṇunamaskṛtāya
B, viṣṇunamaskṛtā CK, viṣṇunnamaskṛta D 3 °pūjitāyai] ABDEFGHIO; °pūjitāya CK,
°pūjitāye JLMN 5 vaiśravaṇāya] ABGKLMN; vaiśramanāya CDEFIJ, vaiśrava(...) H,
vaiśravarnāya O 6 svāhā] Σ; om. B 6 °pūjitanamaskṛtāya] Σ; °pūjitāya K, °pūjitāna-
maskṛtāya N 7 varuṇāya svāhā] Σ; varuṇāya svāhā | vāruṇāya svāhā AFI, varuṇāya
svāhā | varuṇāya svāhā B, varuṇāya svāhā mahāvaruṇāya H 7 mārutāya] Σ; marutāya
CI 7 agnaye svāhā] EGTib; agnaye svāhā | vāyave svāhā AN, āgnaye svāhā | vāya-
ve svāhā B, agnaye svāhā | vāyave svāhā Σ 8 °vilokitāya] Σ; °vilotāya C, (...)lokitāya
H 8 svāhā] Σ; om. E 8 nāgagaṇebhyaḥ svāhā] Σ; om. nāgagaṇebhyaḥ svāhā | sarva-
gaṇebhyaḥ svāhā N 9 rākṣasagaṇebhyaḥ svāhā] Σ; om. BJ 10 gandharvagaṇebhyaḥ
svāhā] GKLMTib; gandharvagaṇebhyaḥ svāhā | apasmāragaṇebhyaḥ svāhā AD, gandha-
rvagaṇebhyaḥ svāhā | apsaragaṇebhyaḥ svāhā BCEFJNO, gandharvagaṇebhyaś ca svāhā
| apasmāragaṇebhyaḥ svāhā H, gandharvagaṇebhyaḥ svāhā | apasaragaṇebhyaḥ svāhā I
10 asuragaṇebhyaḥ svāhā] Σ; om. CE 11 mahoragaṇebhyaḥ] Σ; mahoragaṇebhyaḥ
J 11 manuṣyagaṇebhyaḥ] Σ; mahoragaṇebhyaḥ G, manuṣyebhyaḥ L 12 amanuṣyaga-
ṇebhyaḥ svāhā] Σ; om. N 12 sarvagrahebhyaḥ svāhā] CDEGHKMTib; sarvagrahebhyaḥ
svāhā | sarvanakṣatrebhyaḥ svāhā ABFLO, sarvanakṣatrebhyaḥ svāhā | sarvagrahebhyaḥ
svāhā J, sarvanakṣatrebhyaḥ svāhā N

svāhā | sarvapretebhyaḥ svāhā | piśācebhyaḥ svāhā | apasmārebhyaḥ svāhā | kumbhāṇḍebhyaḥ svāhā | om̐ dhuru 2 svāhā | turu 2 svāhā | muru 2 svāhā | hana 2 sarvaśātrūṇām svāhā | daha 2 sarvaduṣṭāṇām svāhā | paca 2 sarvapratyarthikapratyāmitrāṇām svāhā | ye mama ahitaiṣiṇas teṣām sarveṣām śārīraṁ jvālaya sarvaduṣṭacittāṇām svāhā | jvalitāya svāhā | prajvalitāya svāhā | dīptajvālāya svāhā | samantajvālāya svāhā | māṇibhadra-
drāya svāhā | pūrṇabhadrāya svāhā | mahākālāya svāhā | mātṛgaṇāya

1 A10v, E45v 1 D10v 2 B14v, C78r, G11r 4 I8r, N11v 7 H73v

5 Hayagrīva 44.6 yāvanto mama [ye kecit] ahitaiṣiṇas tān sarvān vaḍavāmukhena nikṛnta-
ya phaṭ.

1 sarvabhūtebhyaḥ svāhā] Σ; *om.* FO 1 sarvapretebhyaḥ] Σ; pretebhyaḥ EN 1 piśā-
cebhyaḥ] EGN; sarvapīśācebhyaḥ] Σ 1 apasmārebhyaḥ] EGHN; sarvāpasmārebhyaḥ
ABCFIKLM, sarvonmādebhyaḥ | sarvāpasmārebhyaḥ D, sarvonmādebhyaḥ svāhā | sar-
vāpasmārebhyaḥ JO 2 kumbhāṇḍebhyaḥ] EGHN; sarvakumbhāṇḍebhyaḥ] Σ 2 svā-
hā] EGI^{ac}LNTib; svāhā | sarvapūtanebhyaḥ svāhā | sarvakaṭapūtanebhyaḥ svāhā | sarva-
duṣṭapraduṣṭebhyaḥ svāhā ABCDFIP^cJKMO, (...) H 2 om̐] Σ; *om.* AB 2 dhuru 2] Σ; curu
2 L 2 turu 2 svāhā] GNTib; om̐ turu svāhā | om̐ kuru 2 svāhā | om̐ curu 2 svāhā A, om̐
turuḥ svāhā | om̐ curu 2 svāhā B, om̐ buru svāhā | om̐ kuru 2 svāhā | om̐ curu 2 svāhā C,
om̐ turu 2 svāhā EHI^{ac}, om̐ turu 2 svāhā | om̐ kuru 2 svāhā | om̐ curu 2 svāhā DFIP^cJKLMO
2 muru 2] EF^{ac}NTib; om̐ muru 2 ΣF^{pc}, om̐ suru 2 G 3 hana 2] DEGKLMNTib; om̐ hana
2 ABCFHJO, om̐ hana 2 svāhā I, hana 2 svāhā N, hara 2 W 3 sarvaśātrūṇām] EGIL;
sarvaśātrūṇ ABDFJKMO, sarvaśātrūṇ nāśaya C, *om.* H, mama sarvaśātrūṇ N 3 svāhā]
Σ; svāhā | pāli svāhā H 3 daha 2] CEFGLMNTib; om̐ daha 2 ABHIJKO, *om.* D 3 sar-
vaduṣṭāṇām] EGHILN; sarvaduṣṭān ABCFJKMO, *om.* D 3 svāhā] ΣF^{pc}; svā F^{ac} 4 paca
2] Σ; om̐ paca 2 DHIJK 4 °pratyarthikapratyāmitrāṇām] EHL; °pratyarthikapratyā-
mitrān Σ, °pratyarthikān pratyāmitrān C, °pratyarthikapratyāmitrāṇām sarvasattvānām
ca G 4 svāhā] Σ; svāhā | om̐ daha 2 sarvaduṣṭān svāhā D 4 ye mama ahitaiṣiṇas]
ABFGIM; yeṣām mama ahitaiṣiṇas C, ye mama ahitaiṣiṇas D, ye mama PUNNAKASYA
ahitaiṣiṇām E, ye DĀNAPATE sarvasattvāhitaiṣiṇas H, ye AJHITOKASYA ahitaiṣiṇas J, ye
mama ahiteṣiṇo K, ye Uḍḍākāyā ahitaiṣiṇas L, ye ahitaiṣiṇas N, ye mama sarvasattvā-
nām cāhitaiṣiṇas O 4 teṣām] Σ; *om.* K 5 sarveṣām] Σ; *om.* BCEIO 5 śārīraṁ] Σ;
śārīrāṇi M 5 jvālaya] EGLNTib; jvālaya 2 ABFJKM, jvāla jvālaya C, jvālaya 2 svāhā
DO, (...) H, jvālaya svāhā I 5 sarvaduṣṭacittāṇām svāhā] Σ; duṣṭacittāṇām svāhā CKM,
sarvaduṣṭāṇām H 5 jvalitāya svāhā] Σ; *om.* K 6 prajvalitāya svāhā] Σ; *om.* K 6 dīpta-
jvālāya svāhā] EGH^{ac}N; dīptajvālāya svāhā vajrajvālāya svāhā ABCDFIP^cJLMO, vajra-
jvālāya svāhā K 6 samantajvālāya svāhā] Σ; *om.* K 7 māṇibhadrāya] Σ; māṇibhadrāya
N 7 pūrṇabhadrāya svāhā] EGTib; pūrṇabhadrāya svāhā | samantabhadrāya svāhā |
mahāsamantabhadrāya svāhā | kālāya svāhā ABDFHIJO, pūrṇabhadrāya svāhā | kālāya
svāhā CKLM, pūrṇabhadrāya svāhā | māṇibhadrāya svāhā N, pūrṇabhadrāya svāhā | sa-
mayāya svāhā | samantabhadrāya svāhā | mahāsamantabhadrāya svāhā | kālāya svāhā S
7 mahākālāya svāhā] Σ; mahākāl svāhā F, mahākālāya svāhā | om̐ māṇibhadrāya svāhā
J

- svāhā | yakṣiṇīnām svāhā | rākṣasīnām svāhā | ākāśamātṛṇām svāhā |
 samudravāsinīnām svāhā | rātricarāṇām svāhā | divasacarāṇām svāhā |
 trisaṃdhyācarāṇām svāhā | velācarāṇām svāhā | avelācarāṇām svāhā |
 garbhaharebhyaḥ svāhā | garbhasaṃdhāraṇi svāhā | hulu 2 svāhā | om
 5 svāhā | svaḥ svāhā | bhūḥ svāhā | bhuvāḥ svāhā | bhūr bhuvāḥ svāhā |
 ciṭi 2 svāhā | viṭi 2 svāhā | dharaṇi svāhā | dhāraṇi svāhā | agni svāhā |
 tejovapu svāhā | cili 2 svāhā | sili 2 svāhā | mili 2 svāhā | budhya 2 svāhā
 | sidhya 2 svāhā | maṇḍalabandhe svāhā | sīmābandhani svāhā | sarvaśa-

1 K47r, O101v 1 B15r 1 M97v 2 A11r 2 J53r 4 D11r, L6v 6 F71r, G11v
 7 C78v 7 B15v

3 Sitātapatrā 152.11 niśidivācarebhyaḥ phaṭ | trisaṃdhyācarebhyaḥ phaṭ. 4 Sitātapatrā
 150.2–9 garbhāhāriṇyāḥ... chindayāmy asinā kīlayāmi vajreṇa.

1 mātṛgaṇāya svāhā] Σ; mātṛgaṇāya svāhā | mahāmātṛgaṇāya svāhā H 1 yakṣiṇīnām]
 Σ; yakṣiṇīnām A, yakṣaṇīya C 1 rākṣasīnām svāhā] EGI^{ac}Tib; rākṣasīnām svāhā |
 pretapiśācaḍākinīnām svāhā ΣI^{pc}; om. H 1 ākāśamātṛṇām] EGKLO; ākāśamātṛṇām
 ABCDFHJMN, ākāśamātṛgaṇām I 2 samudravāsinīnām svāhā] GHLTib; samudragā-
 minīnām svāhā | samudravāsinīnām svāhā AFIJ^{pc}KMN; samudragāminīnām svāhā | sar-
 vasamudravāsinīnām svāhā BC, samudravāsinīnām svāhā | samudragāminīnām svāhā
 D, samudragāminīnām svāhā EO, samudragāminīnām svāhā | mudravāsinīnām svāhā
 J^{ac} 2 divasacarāṇām] Σ; divācarāṇām ABE, divasaṃcarāṇām CD 3 trisaṃdhyā-
 carāṇām svāhā] Σ; trisaṃdhyānām carāṇām svāhā C, trisaṃdhyācarāṇām svāhā E, om.
 M 4 garbhaharebhyaḥ svāhā] G; garbhaharebhyaḥ svāhā | garbhadharebhyaḥ svā-
 hā | garbhāhāriṇībhyaḥ svāhā AB, garbhāhārebhyaḥ svāhā | garbhāhāriṇībhyaḥ svāhā
 CL, garbhaharebhyaḥ svāhā | garbhāhāriṇībhyaḥ svāhā DJKM, garbhāhārebhyaḥ svāhā
 E, garbhāhārebhyaḥ svāhā | garbhadharebhyaḥ svāhā | garbhāhāriṇībhyaḥ svāhā F, ga-
 rbhaharebhyaḥ svāhā | garbhāhārebhyaḥ svāhā H, garbhadharebhyaḥ svāhā | garbhāhā-
 rebhyaḥ svāhā I, garbhāhārebhyaḥ svāhā | garbhacarebhyaḥ svāhā N, garbhaharebhyaḥ
 svāhā | garbhacarebhyaḥ svāhā | hāriṇībhyaḥ svāhā O 4 garbhasaṃdhāraṇi] EGLO;
 garbhasaṃdhāraṇībhyaḥ AJ, garbhasaṃdhāriṇībhyaḥ BDFH, garbhasaṃdhāraṇi C, ga-
 rbhasaṃdhāraṇīye I, garbhasaṃdhāraṇībhyaḥ K, garbhasaṃdhāriṇībhyaḥ M, saṃdhāraṇi
 N 4 hulu 2 svāhā] CGKLMTib; culu 2 svāhā | hulu 2 svāhā AF, culu 2 svāhā | hulu 2
 svāhā | muru 2 svāhā B, hulu 2 svāhā | culu 2 svāhā | muru 2 svāhā D, hulu 2 svāhā | culu
 2 svāhā EHJN^{ac}O, hulu 2 svāhā | culu 2 om svāhā N^{pc} 5 om svāhā] Σ; om svāhā | hūṃ
 svāhā BD, om. JN 5 svaḥ] Σ; sva EG 5 bhūḥ svāhā] Σ; om. J 5 bhuvāḥ svāhā] Σ; om.
 CH, om bhuva svāhā | om bhuvāḥ svāhā J 5 bhūr bhuvāḥ] Σ; om bhūr bhuvāḥ DIJO,
 bhūr bhuvāḥ svaḥ W 6 ciṭi 2 svāhā] EGKLMTib; cili 2 svāhā ABC, om cili 2 svāhā | ciṭi
 2 svāhā DJ, cili 2 svāhā | ciṭi 2 svāhā FHIO, cili svāhā | ciṭi 2 svāhā N 6 svāhā] Σ; om.
 N 6 svāhā] Σ; om. E 6 agni svāhā] EFGJKM; agniḥ svāhā ABCHILN, agniḥ svāhā
 | nāgavilokitāya svāhā DO, agnaye svāhā S 7 tejovapu] G; tejovāyu ACD, tejovāyuḥ
 BEFK, tejovapuḥ HIJLMNO 7 cili 2] Σ; cila E, cili O 7 sili] Σ; siri C, mili DHLO, om.
 Tib 7 svāhā] Σ; om. DTib 7 mili 2 svāhā] Σ; hili 2 svāhā D, om. E, sili 2 svāhā HO
 7 budhya] Σ; buddha D 8 sidhya 2 svāhā] Σ; om. ABI, siddha svāhā C, siddha 2 svāhā
 D 8 sīmābandhani] EN; sīmābandhe Σ, sīmābandhanī G

trūṇām bhañjaya 2 svāhā | jambhaya 2 svāhā | stambhaya 2 svāhā | chinda
2 svāhā | bhinda 2 svāhā | bhañja 2 svāhā | bandha 2 svāhā | mohaya 2 svā-
hā | maṇivīśuddhe svāhā | sūrye sūryaviśuddhe svāhā | viśodhani svāhā
| candre 2 pūrṇacandre svāhā | grahebhyaḥ svāhā | nakṣatrebhyaḥ svāhā
| śive svāhā | śānti svāhā | svastyayane svāhā | śivaṃkari svāhā | śāntikari
svāhā | puṣṭikari svāhā | balavardhani svāhā | śrīkari svāhā | śrīvardhani
svāhā | śrījvālīni svāhā | namuci svāhā | maruci svāhā | vegavati svāhā |

3 O102r 4 A11v, I8v, K47v, M98r 6 D11v 6 H74r 7 B16r, N12v

7 J inserted an om before every previous sentence ending with svāhā.

7 SuvPrabh 109.3 namuci namuci.

1 °śatrūṇām] EGHILN; °śatrūn ABCDFJKMO 1 bhañjaya 2] Σ; *om.* H, bhañja 2 J, bhañja-
ya LTib, jaya 2 N 1 jambhaya 2 svāhā] Σ; *om.* EGI, (...) 2 svāhā H, stambhaya 2 svāhā
L 1 stambhaya] Σ; stambha H, jambhaya L 2 chinda 2 svāhā] Σ; chindaya 2 AB,
chinda 2 C, chindaya 2 svāhā D 2 bhinda 2 svāhā] Σ; bhindaya 2 svāhā ABD, *om.* H
2 bhañja 2 svāhā] Σ; bhañjaya 2 svāhā A, bhañjaya 2 svāhā | jambha 2 svāhā D, bhañjaya
2 svāhā | jambhaya 2 svāhā | stambhaya 2 svāhā HI, bhañja 2 svāhā | jambhaya 2 svāhā
| stambhaya 2 svāhā O 2 bandha 2 svāhā] Σ; bandhaya 2 svāhā A, *om.* D, bandhaya
2 svāhā | jambhaya 2 svāhā G 3 mohaya 2 svāhā] Σ; mohaya 2 svāhā mocaya 2 svā-
hā O 3 maṇivīśuddhe] Σ; maṇivīśuddhi H 3 sūryaviśuddhe] Σ; sūryaviśuddhi H
3 svāhā] Σ; svāhā | candre 2 pūrṇacandre svāhā D 3 viśodhani svāhā] EGLN; śodhani
svāhā viśodhani svāhā ABFHIO; *om.* CJKM, śodhani svāhā viśodhaviśodhani svāhā D
4 candre 2] Σ; *om.* D, candre EL, (...) H 4 pūrṇacandre svāhā] Σ; pūrṇacandre svāhā |
saṃśodhani svāhā | viśodhane svāhā C, *om.* D, pūrṇacandre svāhā | om śodhani svāhā |
om viśodhani svāhā J, pūrṇacandre svāhā | śodhani svāhā | viśodhani svāhā KM 4 na-
kṣatrebhyaḥ svāhā] CGJKLMTib; nakṣatrebhyaḥ svāhā | piśācebhyaḥ svāhā ADFHIO,
śivebhyaḥ svāhā | piśācebhyaḥ svāhā B, *om.* E, nakṣatrebhyaḥ svāhā | viṣebhyaḥ svāhā
S 5 śive svāhā] *conj.*; śivebhyaḥ svāhā | viśvebhyaḥ svāhā AJ, viśvebhyaḥ svāhā B,
śivebhyaḥ svāhā CDFGHKMN, śivebhyaḥ E, viśvebhyaḥ svāhā | śivebhyaḥ svāhā ILO
5 śānti svāhā] G; śāntibhyaḥ svāhā | puṣṭibhyaḥ svāhā Σ, śāntibhyaḥ svāhā EH, śāntiḥ
svāhā I, śānti svāhā | puṣṭi svāhā N 5 svastyayane svāhā] GHILN; svastyayanebhyaḥ
svāhā | garbhadharebhyaḥ svāhā ABTib, svastyayanebhyaḥ svāhā CDEJKMO, svastyaya-
nebhyaḥ svāhā | garbhāharebhyaḥ svāhā F 5 śivaṃkari svāhā] GLM; śivaṃkari śānkari
ABFN, śivaṃkari svāhā | śānkari svāhā CHIJKO, śivaṃkaribhyaḥ svāhā | śānkari svāhā
D, śivaṃkari E 6 śāntikari svāhā] Σ; śāntikari ABFN 6 puṣṭikari svāhā] Σ; puṣṭikari
ABEFN 6 balavardhani svāhā] ACEFHII^{ac}N; vardhani svāhā B, balavardhani svāhā |
balavardhanakari svāhā DKMOTib, balavardhani svāhā | balakari svāhā G, balavardhani
svāhā | balavardhanakari _ _ J^c, balakari svāhā | balavardhanī svāhā L 6 śrīkari svāhā]
Σ; *om.* L 7 śrīvardhani svāhā] Σ; śrīvardhani svāhā | balavardhanakari svāhā ABF, śrīva-
rdhanakari svāhā D 7 śrījvālīni] ABDEFGIKM; jvālīni C, śrījvālāni HJLO, śrījvālānī N
7 namuci svāhā] EILN; mucī svāhā namuci svāhā ABCDFJKM, mucī svāhā om namuci
svāhā G, namuci svāhā mucī svāhā H, muni svāhā namuci svāhā O 7 maruci svāhā]
ADFGHJKLM; *om.* BN, muruci svāhā C, mucī svāhā E, maruci svāhā | mucī svāhā IO
7 vegavati svāhā] Σ; vegavati svāhā | om svāhā ABF, *om.* H

om sarvatathāgatamūrte | pravaravigatabhaye | śamayasva me bhagavati
 sarvapāpān | svastir bhavatu mama sarvasattvānām ca | muni 2 | vimuni |
 cari | calane | bhayavigate | bhayaharaṇi | bodhi 2 | bodhaya 2 | buddhili 2
 | sarvatathāgatahṛdayajuṣṭe svāhā | om muni 2 | munivare | abhiṣiñcantu
 5 mām sarvasattvāmś ca sarvatathāgatāḥ sarvavidyābhiṣekair mahāvajra-
 kavacamudrāmudritaiḥ | sarvatathāgatahṛdayādhiṣṭhitavajre svāhā |

samantajvālāmālāviśuddhisphuritacintāmaṇimudrāhṛdayāparājītādhā-
 raṇī asyā mahāpratisarāmahāvidyārājñyāḥ |

1 G12r 5 A12r 6 C79r, J53v, O102v 7 M98v 7 F71v 7 B16v 8 E46r, K48r
 8 D12r

8 ABCDFHIJKMNO add tena khalu punaḥ samayena tasyām eva parṣadi (pariṣadi DKM)
 mahābrāhmaṇaḥ saṃnipatito (saṃnipāto DI) 'bhūt saṃniṣaṇṇaś ca (saṃniṣaṇṇaḥ HI) |
 tatra bhagavān mahābrāhmaṇam āmantrayate (āmantrayante D) sma.

6 Uṣṇīṣa 35 sarvatathāgatahṛdayādhiṣṭhānādhiṣṭhite mudre mudre mahāmudre vajra-
 kāyasamḥatanapariśuddhe. 7 MMK 26.6–7 vyavasthāyām ca sthāpayitvā samantajvā-
 lāmālākulo bhūtvā duṣṭasattveṣu ca mūrdhni tiṣṭhate sma.

1 om] Σ; om. A 1 °mūrte] Σ; °mūrte svāhā EHIO 1 °vigatabhaye] Σ; °vigate bhaye
 A 1 śamayasva] CHIJKLMNO; samayasva ABG, śama D, śamayasva E, samasva F
 1 me] Σ; om. D, mām I, me Uḍḍākāyāḥ L, (...) N 2 sarvapāpām] GL; sarvapāpa A,
 sarvapāpam Σ, sarvapāpām hṛdayaḥ HI 2 bhavatu] Σ; bhavati C, bhavantu D 2 ma-
 ma] ABCDMN; PUNNAKASYA E, mama CINTOKASYA F, me saparivārām G, DĀNAPATE
 saparivārasya H, mama saparivārah I, AJHITOKASYA J, name is deleted K, om. L, mama
 saparivāram O 2 sarvasattvānām ca] HIN; sarvasattvānām ca svāhā Σ, sarvasattvā-
 nāmś ca svāhā D, sarvasattvāmś ca svāhā E, om. LTib 2 muni 2] EGHIN; om muni 2
 Σ 2 vimuni] G; vimuni 2 Σ 3 cari] EIL; dhari 2 cari 2 AB, dhari cari CDM, dhari 2
 cari F, cari 2 G, cali H, dhari 2 JK, dhari cali N, dhari O 3 calane] Σ; cala 2 ne A, cala-
 ne svāhā H 3 bhayavigate] EGIN; bhagavati bhayavigate AD, bhagavati bhayavigate
 BCFJKLMO, vigata H 3 °haraṇi] BEFGHJLNO; °haraṇi A, °hariṇi CIKM, °hāriṇi D
 3 bodhi 2] ΣEP^c; bodhi E^{ac} 3 bodhaya 2] Σ; bodhaye 2 A, bodhaya N 3 buddhili
 2] CDEGJKLMN; buddhili 2 cumbili 2 svāhā ABF, buddhili 2 cumbili 2 HIO 4 °hṛda-
 yajuṣṭe] Σ; °hṛdayādhiṣṭhite D 4 muni 2 munivare] Σ; munivare A, muni 2 vare G
 4 abhiṣiñcantu] Σ; abhiṣiñcatu A, abhiṣiñcāntu CJ, abhiṣiñca H 5 mām] EGKM; mām
 saparivāram ABDO, mama C, mām CINTOKAM F, DĀNAPATE H, mama saparivāram IN,
 AJHITOKAM J, Uḍḍākām L 5 sarvasattvāmś ca] ADFMO; sarvasattvānām ca BIH, sar-
 vasattvānāmś ca C, om. EGJLTib, sarvasattvāñ ca K, sarvasattvāmya N 5 °tathāgatāḥ]
 Σ; °tathāgatānām H, °tathāgatā I 6 °vajra] Σ; om. K 6 °mudrāmudritaiḥ] Σ; °mudrā-
 bhir mudritaiḥ M 6 °hṛdayādhiṣṭhitavajre] CDGKMN; °hṛdayādhiṣṭhite śuddhe mudre
 vajre AB, °hṛdayādhiṣṭhānādhiṣṭhitavajre ETib, °hṛdayādhiṣṭhitaśuddhe mudre vajre F,
 °hṛdayādhiṣṭhitahṛdayavajre H, °hṛdayādhiṣṭhite vajre IJL, °hṛdayādhiṣṭhitahṛdaye O
 7 °mālā] Σ; °mālārci° E 7 °viśuddhi°] Σ; °viśuddha° N 7 °mudrā°] EGHINTib; °ma-
 hāmudrā° Σ 8 °dhāraṇi] CEGL; °mahādhāraṇi ADJKMN °nāmadhāraṇi BFHIO 8 asyā]
 BCEFGJKMN; asyām A, asyāḥ DLO, asyā mahābrāhmaṇa HI 8 mahāpratisarā°] G; ma-
 hāpratisarāyā Σ 8 mahāvidyārājñyāḥ] ABCEFHM; mahāvidyārājñi D, °vidyārājñāḥ G,
 mahāvidyārājñāḥ IJKLO, vidyārājñā N, mahāvidyārājñāḥ W

[15] sahaśraṇamātrenāyaṃ mahābrāhmaṇa tasya kulaputrasya vā kuladuhitur vā sarvapāpavinirmuktir bhavati | yasya punar iyaṃ hṛdayagatā bhavati sa mahābrāhmaṇa vajrakāya iti veditavyaḥ | nāgnis tasya kāye kramiṣyati | kim iti saṃjñātam |

[16] yadā kapilavastuni mahānagaravare rāhulabhadraḥ kumāro mātuh kuṣigato 'bhūt tadā gopayā śākyakanyayā ātmānam agnikhadāyāṃ 5

2 N13r 2 I9r 3 L7r 4 G12v 5 H74v 6 A12v, B17r

6 L omits a longer part here from yadā to 'bhūt and reads instead sarvārthasiddhe kumāre gopāyāḥ | udare sprṣtas tadā vadhyāyan na rājā śuddhodanaḥ sāntaḥpuraparivāro vadhyāyati | gopā āha | na me kāyena cetanayā vā kṛtaṃ duṣcaritaṃ | tadā punar jānāmi. ABFHIL add yadā ṣaḍvarṣātikrānte (ṣaḍvarṣābhikrānte H, ṣaḍvarṣātikrānte tadā S) sarvārthasiddhena kumāreṇa mama nābhiḥ pādāṅguṣṭhena sprṣtānirgatas (prṣtānirgataḥ AB, sprṣtā nirgacchatā HL, sprṣtāḥ nirgacchatā I, prṣtho nirgatas W, sprṣtas tadānirgataḥ S) tadā jānāti (jānāmi AFHI, pratijānāmi L, punar jānāti S) nānyat (nānyatra HI) kiṃcid iti | parikṣaṇāgninā (parikṣiṇāgninā AB, parikṣiṇāgninā F, mama parikṣaṇāgninā L, parikṣiṇāgninā W) viṣenodakena (viṣenādakena B, viṣodakena I, na viṣenodakena S) taptakuṭhārikayā tulayamānā (tulayāmānā H, tulamānā I, tulayāvoparikṣa L) na traṣṭā (na graṣṭā B, traṣṭā HIL, bhraṣṭā S) parājitā bhavāmi (bhavāmi ca H). After this part L adds yadā kapilavastuni mahānagaravare rāhulabhadraḥ kumāraḥ mātuh kuṣigato 'bhūt.

3 Vasudhārā 133.6–10 yasya ca kulaputra iyaṃ sā gr̥hapate vasudhārā nāma dhārānī śrāddhasya kulaputrasya vā kuladuhitur vā hṛdayagatā gr̥hagatā hastagatā pustakagatā śrutimātragatā paryavāptā manasā suparicintitā dhāritā vācītā likhitā anumoditā parebhyaś ca vistareṇa samprakāśitā ca tad bhaviṣyati | tasya kulaputrasya vā kuladuhitur vā dīrgharātram arthāya hitāya sukhāya kṣemāya subhikṣāya yogasambhārāya bhaviṣyati. Cf. also 146.8 and 146.14 6 MaMāy 29.6–7 etc. dvādaśemā ānanda mahāpiśācyo yābhir bodhisattvo mātuh kuṣigato rakṣito jāyamāno rakṣito jāto 'pi rakṣitaḥ.

1 °śravaṇa°] Σ; °śramaṇa° H, °śravaṇa° M 1 °mātreṇāyaṃ] EGH; °mātreṇa Σ 1 °brāhmaṇa] Σ; om. C, °brāhma F 1 tasya] Σ; om. N 1 kulaputrasya] Σ; kulaputro N 2 kuladuhitur] Σ; kuladuhitā CDJ 2 sarvapāpavinirmuktir] Σ; sarvapāpāni vimuktir G, sarvapāpavinirmuktir H, sarvapāpavinirmukto J, pāpāvinirmuktir M, sarvapāpavinirmuktā N 2 bhavati] Σ; bhavanti D 2 yasya] Σ; yasyā C 2 iyaṃ] Σ; idaṃ H 3 °gatā] Σ; °gata C 3 bhavati] AFGHIN^{pc}; bhaviṣyati BDEJKLMO, bhaviṣyanti C, bhava N^{ac} 3 mahābrāhmaṇa] ΣN^{pc}; brāhmaṇa N^{ac} 3 veditavyaḥ] Σ; vyeditavyaḥ D 3 nāgnis] ABDGIJKLO; nāgni CEFHMN 3 tasya] Σ; sya M 4 kramiṣyati] Σ; prakramiṣyati E, kramiṣyanti I 4 saṃjñātam] Σ; pūrvam saṃjñātam E, saṃjñātapūrvam L, pariñātam N 5 yadā] Σ; yadā mahābrāhmaṇa DN, yathā H, om. L 5 kapilavastuni] Σ; kapilavastu W 5 rāhulabhadraḥ] Σ; rāhulavarabhadra D, rāhulabhadra I, om. L 5 kumāro] Σ; kumāraḥ GN, om. L 6 mātuh] Σ; om. LTib 6 kuṣigato] Σ; kuṣigato C, om. L 6 'bhūt] Σ; rakṣito 'bhūt AB, om. DL 6 gopayā] FK; gopāyā AEGMO, gopāyāḥ BCHIJLN, om. D 6 °kanyayā] EFKM; °kanyāyā ACGHJNO, °kanyāyāḥ BIL, om. D 6 ātmānam] EHILN; ātmā ABCFGJKMO, om. D

prakṣiptaḥ | tatra padminī prādurbhūtā | tadā rāhulabhadraḥ kumāraḥ
kuṣṣigata imāṃ vidyāṃ manasy akārṣīt | asyā vidyāyā anusmaraṇamā-
treṇa so 'gnis tasmin kṣaṇe śītībhāvam upagataḥ | tato gopāyāḥ śākyaka-
nyāyāḥ śarīram agninā na sprṣtam iti |

- 5 [17] tat kasya hetoḥ | eṣā vidyā sarvatathāgatādhiṣṭhānādhiṣṭhitā | tena
hetunā mahābrāhmaṇāgnir na dahati | na ca viṣeṇa śakyam jīvitād vya-
paropayitum | tat katham iti |

- [18] yadā mahābrāhmaṇa sūrpārake mahānagaravare kośabalikasya
śreṣṭhinaḥ putro vidyāvādiko babhūva tena tadvidyābalena takṣako nā-
garājā ākarṣitaḥ | ākarṣayitvā ca pramādavaśād baddho na dāntaḥ |

3 O103r 3 M99r 6 B17v 7 C79v 7 N13v 8 K48v 9 F72r 10 G13r 10 D12v

2 D omits a longer part here from 'bhūt to kuṣṣigata.

5 GrahaMā 176.6 sarvatathāgatādhiṣṭhānādhiṣṭhite svāhā. 10 Prasāda 61 śāntād ara-
ṇyād grāmāntaṃ tvaṃ hi nāga iva hradāt | vineyārthaṃ karuṇayā vidyayevāvākṣyase
61

1 prakṣiptaḥ] EF^{pc}IJKNO; prakṣiptas ABCGHLN; *om.* D, kṣiptaḥ F^{ac} 1 tatra] Σ; tatotra
A, *om.* D 1 padminī] Σ; *om.* D, padmanī H, padmini I 1 prādurbhūtā] Σ; prābhūtā
G, prādurbhūtāni IN 1 tadā] Σ; tatra C, *om.* D 1 rāhulabhadraḥ] Σ; *om.* D, rāhula-
bhadra GILN 1 kumāraḥ] IN; kumāro Σ, *om.* D, kumāra G 2 kuṣṣigata] GTib; mātuḥ
kuṣṣigataḥ ABI, mātuḥ kuṣṣigatas evam C, *om.* D, mātuḥ kuṣṣigata EFH; mātu kuṣṣigata
eva JN, mātuḥ kuṣṣigata eva KLMO 2 vidyāṃ] CFHIJKMNOTib; mahāvidyāṃ BDGL
vidyā AE 2 akārṣīt] BIJO; akārṣid ACDFGHKLM, akārṣid E, kārṣid N 2 anusmaraṇa°]
ΣN^{pc}; 'nusmaraṇa° DJ, anusmara° EN^{ac} 3 so 'gnis] Σ; sā agnis A, so py agnis H, so
'pi W 3 tasmin] EGJKLM; tasminn eva ABCFHINO, tasminn D 3 kṣaṇe] Σ; kṣaṇena
E 3 upagataḥ] Σ; upagatas AN, upagata iti B 3 tato] AGHKLMNO; tadā BDEIJ, tatā
CF 3 gopāyāḥ] Σ; gopāyā CDE 4 'kanyāyāḥ] Σ; 'kanyāḥ I, 'kanyāyāḥ śākyakanyāyāḥ
N 4 sprṣtam iti] IO; sprṣtam ΣTib, sprṣtaḥ G, prṣtam iti H 5 eṣā] Σ; eṣa D, eṣā hi
EG, eṣāṃ H 5 vidyā] Σ; vidyāyā E, mahāvidyā HIO 5 'tathāgatādhiṣṭhānādhiṣṭhitā]
G; 'tathāgatādhiṣṭhitā ΣTib, 'tathāgatādhitādhiṣṭhitā D, 'tathāgatabhāṣitā 'dhiṣṭhitā HO,
'tathāgatādhiṣṭhitāḥ I 6 hetunā] Σ; hetunāyaṃ AB, tena hetunā 'dhiṣṭhitā tena hetunā
H 6 na dahati] Σ; dahanti C 6 ca] Σ; *om.* E 6 viṣeṇa] Σ; viṣyeṇa D 6 śakyam] Σ;
śakyam taṃ W 7 vyaparopayitum] EGHKO; vyavaropayitum ABDJLM, vyayaropa-
yitum CFN 7 katham iti] Σ; katham iti jñātam O 8 yadā] Σ; yadā saṃjñātam D
8 mahābrāhmaṇa] Σ; brāhmaṇa N 8 sūrpārake] Σ; sūrpārake ABGL, sūrpāyārake D
8 'nagaravare] Σ; 'nagavare C 8 kośabalikasya] FGHIKLNO; kośavaṇikasya ABDEJ,
kośalavaṇikasya CM 9 śreṣṭhinaḥ] Σ; śreṣṭhi I 9 vidyāvādiko] ΣF^{pc}; vidyādiko F^{ac}
9 babhūva] Σ; babhūtaḥ D, babhūvaḥ EHIL 9 tena] Σ; tena hi L, tena ca N 9 tad] Σ; ca
C, dvitad E 9 takṣako] Σ; takṣa nāma A, takṣako nāma BCDE 10 nāgarājā] Σ; garājā A
10 ākarṣitaḥ] Σ; akārṣitaḥ A, ākarṣita C, *om.* DM 10 ca] Σ; *om.* AB 10 pramādavaśād] Σ;
pramādaśād C, prasādaśād O 10 na dāntaḥ] JKMO; na dānto ADEFGHN, *om.* BTib,
na dānta C, na danto I, na ca danto L

yāvat tenāsau krodhād daṣṭaḥ sa tivrām vedanām vedayati | jñāti ca
yathā me jīvitam niruddham iti | tatra bahavo vādikā āhūtā na ca kaścic
chaknoti viṣam ceṣṭayitum | atha tatraiva śūrpārake mahānagare vima-
laśuddhir nāmopāsikā prativasati mahākaruṇāsamanvāgatā | tasyā iyaṃ
mahāvidyārājñī mukhāgre 'bhūt | sā tasyāntikam upasaṃkrāntā upasaṃ- 5
kramyemām mahāvidyām pravartayām āsa | ekavelāyām anusmṛtamā-
treṇa nirviṣam smṛtiṃ pratilabdham kṛtvā tato mahāvyasanāt parimoca-
yitvā imām eva mahāvidyām hṛdayagatām kārayati sma yathā vidhivad

1 A13r 1 I9v 3 H75r 4 L7v 5 B18r 5 O103v 6 M99v 7 J54r 8 N14r

7 Amogha 13b.3 ekavelā samāsmṛitamātreṇa kampyate stryadhvānugataṃ sadā bud-
dhakoṭīśatasahasragāṅgānadīvalukā samā tathāgatā arhantaḥ samyaksambuddha tasya
vidyādharaṣya sādhuḥkaram anupradāśyanti

1 krodhād] Σ; krodhā G, mahākrodho L 1 daṣṭaḥ] Σ; draṣṭaḥ A, daṣṭaḥ B, daṣṭa C,
drṣṭaḥ L 1 tivrām] CEGJLMNTib; tivrām kharām kaṭukām ABDFHIO 1 vedanām]
Σ; om. FI 1 vedayati] Σ; vedayiti C, vedayanti ca D 1 jñāti] Σ; jñāmi W 1 ca] Σ;
ca yathāvat sa AB 2 me jīvitam] DEGJLMNO; jīvitam me viṣeṇa ABF, me jīvitā C, me
viṣeṇa jīvitam HI 2 tatra] Σ^{Nac}; sa tatra HI, tatra ca N^{Pc} 2 vādikā] CFKMO; vānikā AD,
vāṇikā B, vātika E, vādhikā G, vātikā HIJLN, vidyāvādikā S 2 āhūtā] CEGN; āhūtāḥ
ABDFJKM, āhūya prṣṭā HO, āhūya sprṣṭā I, āhūtyāḥ L 2 ca] Σ; om. EHIJL 3 ceṣṭa-
yitum] G; cikitsitum Σ, cikitsatam C, cikitsayitum E, cikicchitum HJ 3 śūrpārake] Σ;
śūrpārake ABGL, śūrpāyārake D 3 °nagare] INTib; °nagaravare Σ 4 °śuddhir] BTib;
°viśuddhir Σ, °viśuddhī C 4 nāmopāsikā] Σ; nāmupāsikā C, nāmopāsika E 4 pra-
tivasati] CGJLMN; prativasati sma ABDEFHIO 4 mahākaruṇā°] CGHJKMNO; sā
mahākaruṇā° ABFL, mahākaṇā° D, sa mahākaruṇā° EI 4 °samanvāgatā] Σ; °samanvā-
ga H 4 tasyā iyaṃ] Σ; tasyaivaṃ E, tasyeyaṃ N 5 mahāvidyārājñī] Σ; mahāpratisarā
mahāvidyārājñī DEHO, mahāpratisarā vidyārājñī I 5 mukhāgre 'bhūt] AEFGHILNTib;
mukhāgrabhūtā B, jihvāgre 'bhūt CDKMO, jihvāgre vabhūtā J 5 tasyāntikam] Σ; tasyām
velāyām E, tasyāntim N 5 upasaṃkrāntā] Σ; upasaṃkrānta D, upasaṃkrāntāḥ E, upa-
saṃkrāntām N 6 upasaṃkramyemām] Σ; 'pasaṃkramyemām D, upasaṃkramyaimām
mahāpratisarām E, upasaṃkramyemām eva L 6 mahāvidyām] Σ; vidyām CH 6 pra-
vartayām āsa] Σ; pravartayam āsāḥ D, pravartayām āsā E, anu_yāmāga N 6 ekavelā-
yām] C; sā tasyām eva velāyām ABF, sā taikavelāyām D, sā tasyaikavelāyām EGKMNO,
sā tasyām ekavelāyām HI, sā yaikavelāyām J, tasyām ekavelāyām L, sā tayaikavelāyām
W 7 anusmṛtamātreṇa] N; anusmṛtamātrāyām ABCFGHIJM, anumaramātrāyām D,
anusmṛtamātrayā EKO, anusmṛtimātrayā L 7 smṛtiṃ pratilabdham] EINO; smṛtipra-
tilabdham Σ, smṛtilabdham J 7 mahāvyasanāt] Σ; vyasanāt C 8 parimocayitvā] Σ;
parimocayi N 8 imām eva] N; imām eva śreṣṭhiputraṃ AB, imām eva śreṣṭhiputraṃ
CJKO, imām eva śreṣṭhividyāputraṃ D, imām eva tam śreṣṭhiputraṃ E, imām eva tam
śreṣṭhiputraṃ F, imām eva tam G, imām eva śreṣṭhiputraṃ H, imām eva tam śreṣṭhiputra
I, imām eva tam śreṣṭhiputrasya L, imām eva śreṣṭhiputra M 8 mahāvidyām hṛdaya-
gatām] FGJO; mahāvidyāhṛdayagatām ABD, mahāvidyāhṛdayagatā C, mahāpratisarā-
hṛdayagatām E, mahāvidyāhṛdayam H, mahāvidyāhṛdayagatām I, mahāvidyām hṛda-
yagatām KM, hṛdayagatām L, vidyām hṛdayagatām N, mahāvidyām śreṣṭhiputrahṛda-
yagatām S 8 kārayati sma] Σ; kārayanti sma D, kṛtvā S

anujñātam iti |

[19] api ca mahābrāhmaṇa kiṃ parijñātam iti |

vārāṇasyāṃ mahānagaryāṃ anupūrvenānuvicaramāṇo rājā brahma-
datta iti saṃkhyāṃ gacchati | tasya prāṭisīmiko balacakrarājā caturaṅgaṃ
5 balakāyaṃ saṃnāhya vārāṇasīm mahānagarīm parivārya vināśayitum ā-
rabdhaḥ | tato rājño brahmadattasyāmātyair niveditam | deva paraca-
kreṇa nagaram apahr̥tam | kiṃ nu khalu vayam upāyaṃ kuryāmo yenai-
tat paracakram vinaśyēt | ājñāṃ prayaccha | rājā kathayati | alpotsukā bha-
vanto bhavatha | asti mama mahāpratisarā nāma mahāvidyārājñī yenā-
10 ham imaṃ caturaṅgaṃ balakāyaṃ parājayiṣyāmi bhasmīkariṣyāmi ca |
amātyāḥ śirasā praṇipatyocūḥ | kim idaṃ mahārāja | nāsmābhiḥ ka-

3 G13v 4 K49r 5 A13v 5 D13r 6 C80r, E46v 6 B18v 10 I10r, N14v 11 F72v
11 M100r, O104r 11 H75v

1 L omits yathā vidhivad anujñātam iti. 2 DN omit api ca mahābrāhmaṇa kiṃ parijñā-
tam iti.

3 SuvPrabh 185.2–3 jalāvahanah śreṣṭhiputro 'nupūrvenānucamkramann anuvicaran ya-
trāṭavīsaṃbhavā puṣkariṇī tatra saṃprāptaḥ. 6 SuvPrabh 71.12 so 'haṃ caturaṅgena
balakāyena sārddham atra viṣaye upasaṃkrameyaṃ vināśayitum.

3 vārāṇasyāṃ] Σ; yadā vārāṇasyāṃ ABFH, bālanasyāṃ C 3 °nagaryāṃ] Σ; °nagaryā
H 3 °vicaramāṇo] Σ; °vicaraṇamāṇo D 4 saṃkhyāṃ] Σ; saṃjñāṃ S 4 gacchati] Σ;
gacchanti O 4 tasya] Σ; tasyāṃ C, tasyā F 4 prāṭisīmiko] Σ; prāṭisīmiko GHIL 4 bala-
cakrarājā] CDGJKLMNO; balacakravartī rājā ABEFHITib 4 caturaṅgaṃ] BCDEGJKMO;
caturaga A, caturaṅga° FN, sa caturaṅga° HI, sa ca rājā caturaṅgaṃ L 5 saṃnāhya] Σ;
saṃnāha C, saṃnahya EIL 5 vārāṇasīm] Σ; vārāṇasī° O 5 °nagarīm] Σ; °nagarīnām A,
°nagarīm C, °nagarī H 6 ārabdhaḥ] EGIJKM; ārabdhavān ABDFN, ālabdha C, ārabdhas
HLO 6 niveditam] Σ; nivedyeditam D 7 nagaram] Σ; nagaramaram A, garam D, te naga-
ram L 7 apahr̥tam] Σ; ahṛtam N 7 kiṃ] EGHILNTib; tat kiṃ ABCDFJKMO, tataḥ kiṃ
W 7 vayam] Σ; m E 7 upāyaṃ] Σ; om. H 7 kuryāmo] EHJKMN; kumāro A, kuryāmaḥ
BIL, kuryāmā CDE, kuryāma GO 8 yenaitat] EFHJLMNO; yena tat ABCDGK, yenaivā-
syātat I 8 vinaśyēt] Σ; vinaśyeta I 8 prayaccha] Σ; prayacchatha H, prayaccheti L
8 rājā] Σ^{PC}; om. E^{ac}, sa rājā HIO 8 kathayati] Σ^{PC}; om. E^{ac} 9 bhavanto] Σ; bhavantu
A, bhavanta B, bhavantā D 9 bhavatha] HIL; om. ABCO, mā bhavanta D, bhavataḥ EG,
bhavantu FK, bhavanta JM, bhavata N, mā bhavata W 9 mama] Σ; mama mahābrāhma-
ṇa H, me LN 9 nāma] Σ; om. G 10 yenāham] Σ; yayāham L, yayaitam S 10 imaṃ] Σ;
ihemaṃ W 10 caturaṅgaṃ balakāyaṃ] GJK; caturaṅgabalakāyaṃ ABDEHILMO, ca-
turaṅgavarakāyaṃ C, catuṅgabalakāya F, caturaṅgaḥ balakāyaṃ N 10 parājayiṣyāmi]
BDEIJN; parājeṣyāmi AFHKLMO, parājaṣyāmi C, parājayāmi G 10 bhasmīkariṣyāmi]
Σ; tathā kariṣyāmi W 10 ca] Σ; om. DJKLM 11 amātyāḥ] Σ; atha te amātyāḥ DHIL
11 śirasā] Σ; om. B, śirasyā C 11 praṇipatyocūḥ] Σ; paripatyocūḥ C 11 °rāja] GJKLMO;
°rājan ABCDEFIN, °rājā H 11 nāsmābhiḥ] Σ; 'smābhiḥ DN, asmābhiḥ na O

dācid api śrutam iti | rājā prāha | aham idānīm pratyakṣadarśanam ka-
riṣyāmi | atha sa rājā brahmadatto nānāgandhodakena snātaśiraḥ śucivas-
tram prāvṛtya imam mahāvidyārājam yathāvidhinālikhya śiraḥkoṣe sthā-
pya imām eva vidyārājñīkavacam kṛtvā saṃgrāmamadhye 'vatīrya ekā-
kīnaiva sarvo 'sau caturaṅgalakāyaḥ parājitaḥ | āmardya ca tāvad ana- 5
yā śaraṇam gata iti kṛtvāsau balacakrarājā mukta

[20] iti mahābrāhmaṇa pratyakṣamahānubhāveyaṃ mahāvidyārājñī sar-
vatathāgatahrdayamudrādhiṣṭhitā pratyakṣa eveti dhārayitavyā | sarva-
tathāgatasamaiśa draṣṭavyā | paścime kāle paścime samaye alpāyuskāṇam

3 G14r 4 B19r 5 A14r 6 D13v 6 K49v 8 N15r 9 L8r

1 pratyakṣadarśanam] Σ; pratakṣadarśanam C, pratyakṣadarśana F, pratyakṣam darśa-
nam M 2 kariṣyāmi] Σ; kariṣanti C, kariṣyāmi D, kariṣyāmīti H 2 snātaśiraḥ] GIN;
snātaśiraḥ ABCDFHJK, snānataśiraḥ E, snātaśiraḥ LO, snātaśirā M 3 śucivastram] Σ;
śuvastrāṇi N 3 prāvṛtya] Σ; pārivṛtya C, prāvṛta D, prāvṛtā H, prāvṛtyā O 3 imam]
N; imām mahāpratisarām Σ, imām EGHLTib 3 mahāvidyārājam] N; mahāvidyārājñīm
Σ, vidyārājam E, vidyārājñīm GÖ 3 °vidhinālikhya] EGN; °vidhinābhilikhya ΣAPC,
°vidhinālikhyi A^{ac}, °vidhinā 'bhilikhya D 3 °koṣe] Σ; °koṣau H, °keṣe W 4 sthāpya]
E; sthāpayitvā ABFHIO, avathāpya C, 'vasthāpya DGJKMN, saṃsthāpya L 4 imām]
Σ; iyaṃ G 4 vidyārājñīkavacam] CGI^{ac}; mahāvidyārājñīkavacam ABDF, vidyārājam
kavacam E, mahāvidyārājñīm kavacam HKMOTib, mahāpratisarām mahāvidyārājñīka-
vacam IP^cJ, vidyārājñīm kavacam L, mahāvidyārājam kavacam N 4 'vatīrya] Σ; avatīrya
C, 'vatīrṇaḥ N 5 °aṅgalakāyaḥ] DEGHIO; °aṅgābalakāyaḥ AFN, °aṅgalakāya C,
°aṅgalakāyaḥ BKLM 5 parājitaḥ] Σ; parājitaḥ D, pārājitaḥ F, parājitaḥ I, parājita J,
parājitaḥ parājayitvā ca N 5 āmardya] EGL; avamarditaḥ ABDFHO, āmarditaḥ CJKM,
om. I, avamardya N 5 tāvad] Σ; vat A, om. C, tāvat yāvad L 6 anayā] Σ; om. CJKM,
anayār H 6 śaraṇam] EL; yāvac charaṇa A, yāvac charaṇam BCDFGJKMO, yāvat śara-
ṇam HI, ccharaṇam N 6 gata] Σ; gataḥ ABCDJK 6 balacakrarājā] Σ; balacakravartī
rājā AB, balacakrarāja H, rājā M 6 mukta] Σ; mamuktaḥ A, mukta-r H, muktaḥ I 7 ma-
hābrāhmaṇa] GL; hi mahābrāhmaṇa ABFI^{ac}, evaṃ hi mahābrāhmaṇa CDIP^cJKMO, evaṃ
mahābrāhmaṇa E, hi mama mahābrāhmaṇa H, api tu mahābrāhmaṇa N 7 pratyakṣa-
mahānubhāveyaṃ] CDEJKLMO; pratyakṣānubhāveyaṃ ABFH, pratyakṣamahānubhā-
vo 'yaṃ G, pratyakṣānubhāvena iyaṃ I, mahānubhāveyaṃ N 7 °vidyārājñī] Σ; °vidyā-
jñī E 8 °tathāgatahrdayamudrādhiṣṭhitā] Σ; °tathāgatahrdayāmudrādhiṣṭhitā C, °tathā-
gahṛdayamudrādhiṣṭhitā D, °tathāgatādhiṣṭhitā E, °tathāgatahrdayamudrādhiṣṭhitāḥ G
8 pratyakṣa eveti] GHIJKMNO; pratyavekṣeti AB, pratyakṣa evaṃ hi C, pratyakṣevati D,
pratyavekṣā eveti E, pratyakṣaveti FL 8 dhārayitavyā] Σ; dhārayitavyāḥ G 9 °tathāga-
ta] BFKLMTib; °tathāgatahrdaya° ACEGHIO, °tathāgatāhrdaya° D, °tathāgatasamaya°
N 9 °samaiśa] BDFJKMO; °samaśa A, °samaivā C, °eva EH, °eśa G, °eśa IN, °samayeśa
L 9 draṣṭavyā] Σ; draṣṭavyāḥ GL, draṣṭavyāḥ I, dravyā O 9 paścime kāle] Σ; ye kecit
paścime kāle W 9 alpāyuskāṇam] Σ; alpāyukāṇam C

- mandapuṇyānām parīttabhāgyānām sattvānām hitāya draṣṭavyā | yaḥ
 kaścin mahābrāhmaṇa imām mahāpratisarām mahāvidyārājñīm yathāvi-
 dhinā likhitvā bāhau kaṇṭhe vā dhārayiṣyati sa sarvatathāgatādhiṣṭhito
 veditavyaḥ | sarvatathāgatakāya iti veditavyaḥ | vajrakāya iti veditavyaḥ |
 5 sarvatathāgatadhātugarbha iti veditavyaḥ | sarvatathāgatanetra iti vedita-
 vyaḥ | jvalitārciṣārīra iti veditavyaḥ | abhedyakavaca iti veditavyaḥ |
 sarvaśatrūṇām pramathana iti veditavyaḥ | sarvapāpāraṇanirdahana

1 C80v 3 M100v 3 O104v 3 B19v 4 G14v 5 J54v 6 I10v 6 A14v 7 H76r

1 SarvaVyūha 50.8–10 pāpakārino daridrāḥ kṛṣā durvarṇaśarīrā jarāvyaḍhiparipīḍitāḥ
 parīttabhogā aparibhāvitakāyā alpāyuskā alpabuddhayo rāgadveṣamohaparipīḍitāḥ. 1 Pra-
 sāda 104 āpanneṣv anukampā te prasvastheṣv arthakāmatā | vyasanastheṣu kārūṇyaṃ
 sarveṣu hitakāmatā Ekādaśa 35.7–8 sarva[sattvānā]m arthāya hitāya sukhāya. Amogha
 2b.7 catasṛṇām parśadām arthāya hitāya sukhāya.

1 mandapuṇyānām] EGHINTib; mandapuṇyānām mandabhāgyānām ABCDFJKMO, ma-
 ndapuṇyānām mandabhōpuṇyānām L, mandapuṇyānām mandabhāgyānām mandadhā-
 nyānām W 1 parīttabhāgyānām] FHIKL; parīttabhāgyānām CDGN, *om.* ABEJMO 1 sa-
 ttvānām] Σ; sarvasattvānām C, *om.* H 1 hitāya] EGLTib; arthāya hitāya hitānukāmāya
 sukhāya AB, arthāya hitāya sukhāya CDFJKMNO, arthāya hitāya hitakāmāya H, arthāya
 hitāya kāmāya I 1 draṣṭavyā] Σ; draṣṭavyaḥ D 1 yaḥ] Σ; *om.* D 2 imām] Σ; iyaṃ EI,
 ya imām L 2 mahāpratisarām] Σ; *om.* O 3 vā] EFGIJLO; *om.* ABCDKMN, vā badhvā
 H 3 dhārayiṣyati] Σ; dhārayati G, dhādhārayiṣyati M 4 veditavyaḥ] Σ; vyeditavyaḥ D
 4 sarvatathāgatakāya] JKM; so 'bhedyakavaca iti veditavyaḥ | sa sarvaśatrūṇ pramarda-
 ka A, sa sarvaśatrūṇ pramardaka B, sa sarvatathāgatakāya CEFGLNO, sa sarvatathāgata
 D, sa sarvatrakāya H 4 veditavyaḥ] Σ; vyeditavyaḥ D 4 vajrakāya] CDGKMN; sa
 sarvapāpāraṇanirdahana AB, sa vajrakāya EF, sa sarvatathāgatavajrakāya HILO, sar-
 vatathāgatakāya J 4 veditavyaḥ] Σ; vyeditavyaḥ D 5 sarva°] Σ; sa sarva° ABHLO
 5 °garbha] Σ; °garbhena C, °garbhakāya K 5 veditavyaḥ] Σ; vyeditavyaḥ D, veditavya
 | sa sarvatathāgatātmaṇi iti veditavyaḥ E 5 sarvatathāgatanetra] CEGJKMNO; sa sar-
 vatathāgatanetra ABFHIL, sarvatathāgatanetrakāya D 6 veditavyaḥ] Σ; vyeditavyaḥ
 D 6 jvalitārciṣārīra] CHJKMO; sa jvalitārciṣārīra ABFL, jvalitārciṣārīra DEGI, jvalitā-
 rciṣārīra N 6 veditavyaḥ] Σ; vyeditavyaḥ D, veditavyaṃ E 6 abhedyakavaca] Σ]^{pc};
om. AB, sā 'bhedyakavaca F, abhedyakaca J^{ac}, so 'bhedyakavaca L 6 iti veditavyaḥ]
 Σ; *om.* AB, iti vyeditavyaḥ D 7 sarvaśatrūṇām pramathana] CDGJKNO; *om.* AB, sar-
 vaśatrūpramathana E, sa sarvaśatrūpramardaka F, sa sarvaśatrūṇām pramathana HIL,
 sarvaśatrūpramathana M 7 veditavyaḥ] Σ; *om.* AB, vyeditavyaḥ D 7 sarvapāpāraṇa-
 nirdahana] CDFGJKMO; *om.* AB, sa sarvapāpāraṇanirdahana EHIL, sarvapāpāraṇa-
 naraṇa N

iti veditavyaḥ | narakagativīśodhaka iti veditavyaḥ | kim iti pūrvaparijñātaṃ mahābrāhmaṇa |

[21] anyatamasmin pradeśe bhikṣur aśrāddhas tathāgatakulaśikṣākhaṇḍakaḥ adattādāyī | sukhāyadvārahārikaḥ saṃghikaṃ cāturdiśikaṃ gaṇapṛāptaṃ ca yad dravyaṃ tat paudgalikaṃ sarvaṃ adhiṣṭhāya bhakṣayati | yāvad apareṇa samayena mahatā vyādhinā sprṣṭaḥ mahatīm duḥkhāṃ vedanāṃ anubhavati | sa tapasvī atrāṇo 'pratisaraṇo mahāntam utkrośa-

1 F73r 1 D14r 2 N15v 3 K50r 7 B20r

1 Amogha 14a.6 etc. sarvavapāpāvaraṇāni parikṣayaṃ gacchati paryādānaṃ vāntibhava-
ti. Durgati 178.3, 222.28 homayet śubhasamtānaḥ pāpāvaraṇasāntaye. 4 AKBh 264–
265 kim ānantaryair evāvaśyaṃ narakeśūpapadyate | ānantaryasabhāgair apy avaśyaṃ
upapadyate | na tv anantaram evety apare | katamāni tānīty āha dūṣaṇaṃ mātur arha-
ntyā niyatisthasya māraṇaṃ | bodhisattvasya śaikṣasya, saṃghāyadvārahārikā ||106|| ā-
nantaryasabhāgāni, pañcamāṃ stūpabhedanaṃ | (107ab) etāni pañca pañcānāṃ ānanta-
ryāṇāṃ yathākramam sabhāgāni | yadi mātaram arhantīm dūṣayaty abrahmacarya-
raṇāt niyatipatitaṃ bodhisattvaṃ mārayati śaikṣaṃ mārayati saṃghasya sukhāyadvā-
rikaṃ harati stūpabhedam karoti. AKV 430.25–27 saṃgh'āyadvāra-hārikā: punar akṣa-
ya-nīvy-apahāra ity ācārya-vasumitraḥ. evaṃ tu vyācakṣate sukh'āyadvāra-hāriketi. yat
sukhopayogikaṃ yena saṃgho jīvikāṃ kalpayati tasyāpahāra iti.

1 veditavyaḥ] Σ; *om.* AB, vyeditavyaḥ D 1 narakagativīśodhaka] GN; sa sarvanaraka-
gativīśodhana ABFL, sarvanaragativīśodhani C, sa sarvanaragativīśodhani D, sa na-
rakagativīśodhana EH, sa narakagativīśodhana I, sarvanaragativīśodhana JM,
narakagativīśodhana K, sa sarvanaragativīśodhana O 1 veditavyaḥ] Σ;
vyeditavyaḥ D, tavyaḥ N 2 pūrvaparijñātaṃ] ABCDEFGN; pūrvam pariññātaṃ HIJLO,
pūrvāparijñātaṃ K, pariññātaṃ M 3 anyatamasmin] Σ; anyatasmin B, anyamasmin
N 3 pradeśe] FGJKLM; pṛthivīpradeśe ABCDEHINO 3 aśrāddhas] Σ; aśrāddha C,
aśrāddhaḥ DEO 3 °śikṣā°] Σ; °śi° N 4 °khaṇḍakaḥ] ABCFGHILO; °khaṇḍakāra D,
°khaṇḍaka EN, °khaṇḍako JKM 4 adattādāyī] EGHINO; adattadāyī yathāsukhaṃ AFL,
adattādāyī yathāsukhaṃ B, adattādāya C, 'dattādāyī DM, 'dattadāyī JK 4 sukhāya°]
em.; maśāya° A, muśāya° BCDG, mukhāya° EFHIKLMO, mu_ _ J, mukhāva° N, sukhā°
W 4 °hārikaḥ] EHN; °hārikaḥ Σ, °hākaḥ C 4 cāturdiśikaṃ] DHITib; cāturdiśikaṃ
staupikaṃ ABFJKMO, caturdiśikaṃ C, staupikacāturdiśika E, cāturdiśika GN, staupi-
kaṃ paudgalikaṃ L 5 °prāptaṃ] Σ; °prāptaka A, °prāptakaṃ BD 5 ca] Σ; *om.* D
5 dravyaṃ] Σ; draṣṭavyaṃ HN 5 paudgalikaṃ] GL; paugalikaṃ kṛtvā A, paudgalikaṃ
kṛtvā Σ, sarvaṃ paudgalikaṃ N 5 sarvaṃ] Σ; *om.* N 5 bhakṣayati] Σ; bhakṣayanti
C 6 samayena] Σ; kālasamayena EJ 6 mahatā vyādhinā] DEGHIO; mahatā vyā-
dhitā A, vyādhinā B, mahāvvyādhinā CFJLMN 6 sprṣṭaḥ] CDEHIJKMO; sprṣṭo ABFL,
prṣṭa G, sprṣṭā N 6 mahatīm] ABEFHILN; sa mahatīm CDGJKMO 7 duḥkhāṃ ve-
danāṃ] DGJKMTib; duḥkhāṃ tivrāṃ kharāṃ kaṭukāṃ vedanāṃ ABFO, duḥkhaveda-
nāṃ C, duḥkhāṃ tivrāṃ vedanāṃ E, duḥkhāṃ tivrāṃ kaṭukāṃ vedanāṃ H, duḥkhāṃ
tivrāṃ kaṭukāṃ kharāṃ vedanāṃ I, duḥkhā vedanāṃ LN 7 sa tapasvī] Σ; sarvapra-
vasi C 7 atrāṇo] EGHILTib; atrāṇo 'parāyaṇo ACDFIJKMO, atrāṇo prati aparāyaṇo B
7 'pratisaraṇo] Σ; 'pratihatasaṇo H, 'pratīsaṇo K

- naśabdaṃ karoti | atha tasminn eva pradeśe upāsako brāhmaṇaḥ prativa-
sati | tena tacchabdaṃ śrutam | śrutvā ca punar yena sa bhikṣus tenopa-
saṃkrānta upasaṃkramya tasya bhikṣor imāṃ mahāpratisarāṃ mahā-
vidyārājñīm likhitvā kaṇṭhe badhnāti sma | samanantarabaddhe ca ma-
5 hāpratisare tasya bhikṣoḥ sarvā vedanāḥ praśāntāḥ sarvavyādhībhiḥ pa-
rimuktaḥ svasthaḥ saṃvṛtta iti | sa tasyā eva rātryā atyayāt sūpasthita-
smṛtiḥ kālagataḥ | sa tasmin kaḍevare utsrṣṭe 'vīcau mahānarake upa-
pannaḥ | tac ca tasya mṛtaśarīraṃ bhikṣubhiḥ kūṭe sthāpitam | sā tasya
mahāpratisarā mahāvidyārājñī kaṇṭhe baddhaivāvasthitā | samananta-
10 ropapannasya tasya bhikṣos tasminn avīcau teṣāṃ narakāṇāṃ sattvānāṃ

1 G15r 1 M101r 1 O105r 2 E47r 3 C81r 5 A15r 7 N16r, D14v 7 B20v
8 L8v 9 I11r, K50v 10 G15v, H76v

7 Amogha 16b.3 sūpasthitasmr̥tikāle kariṣyati.

1 utkrośana°] ABFILMNO; utkrośanā° CDEGHJK 1 karoti] Σ; akarot S 1 eva] Σ; *om.* L
1 pradeśe] EGHILN; pṛthivīpradeśe ABCDFJKMO 1 brāhmaṇaḥ] ABGHJKLMO; ma-
hābrāhmaṇaḥ CFN, nāma brāhmaṇaḥ D, mahābrāhmaṇa E, brāhmaṇa I 2 prativasati]
Σ; prativasita F, prativasanti sma G, prativasati sma H 2 tacchabdaṃ] DEGHIN; taccha-
bdaḥ ABFJMO, tasya śabdaḥ C, tacchabda K, śabdaḥ L 2 śrutam] GN; śrutaḥ Σ, *om.* HI
2 punar] Σ; punaḥ GI 3 tenopasaṃkrānta] Σ; tenopasakrāntaḥ A, tenopasaṃkrāntaḥ
EKN 3 upasaṃkramya] Σ; upasaṃkramya ca N 3 bhikṣor] Σ; bhikṣo C 4 ma-
hāvidyārājñīm] Σ; vidyārājñīm IN 4 samanantarabaddhe] EN; samantarabaddhāyās
A, samanantarabaddhāyām BDFHIJKMO, samantārabaddhāyām C, samantrabaddhāyā
G, samanantarabaddhām L 4 ca] ABFGHILN; *om.* CDJKMO 5 mahāpratisare] EN;
mahāpratisarāyā mahāvidyārājñā A, mahāpratisarāyām mahāvidyārājñām BJ, pratisarā-
yām vidyārājñyām C^{ac}, pratisarāyām mahāvidyārājñyām C^{pc}, mahāpratisarāmahāvidyā-
rājñyām D, mahāpratisarāyām mahāvidyārājñyām FKM, mahāpratisarāyā mahāvidyā-
yām G, mahāpratisarāyām mahāvidyām H, mahāpratisarāyām mahāvidyāyām I, mahā-
pratisarām mahāvidyārājñīm L, mahāpratisarāmahāvidyārājñām O 5 sarvā] Σ; sārvaḥ
C, sarve E, sarva NO 5 °vyādhībhiḥ] EGHO; °vyādhībhiś ca ABIL, °vyādhībhyaḥ CJM,
°vyādhībhyas ca DFN, °vyādhībhyas K 6 parimuktaḥ] ΣA^{pc}; pariktaḥ A^{ac} 6 saṃvṛtta]
Σ; saṃvṛta H 6 sa tasyā eva] L; tasyā eka AB, tasyā eva Σ, tasyām eva DM 6 rā-
tryā] Σ; rātryām D, rātyā H 7 sūpasthita°] AFGHIJKMO; supasthita° BD, sūpasthita°
C, sūpasthitaḥ° EL, sūpariṣṭhitaḥ° N 7 smṛtiḥ] Σ; smṛtipratilabdhaḥ W 7 °gataḥ] Σ;
°gataḥ iti A, °gata iti B 7 sa tasmin] ABEFHILO; sa tasminn eva CDJKMN, tato sya G
7 kaḍevare] Σ; ḍākavale D 7 utsrṣṭe 'vīcau] Σ; ucchiṣṭe 'vīcau L 8 upapannaḥ] KLMN;
upapannas ABFGHJ, upapanna C, utpanna DO, upapatsyante E, utpannaḥ I 8 tac ca
tasya] Σ; tadā tasyā C, tasya ca L, tatra tasya S 8 kūṭe] EGHJKMO; kūṭa ABDFL, *om.*
C, kūṭānāva N 8 sā] ABFGHILN; sā ca CDJKMO 9 mahāpratisarā] Σ; pratisarā
B, mahāpratisarāyā E, mahāpratisara M 9 mahāvidyārājñī] ΣTib; *om.* E, mahāvidyā
L 9 baddhaivāvasthitā] Σ; baddhavyavasthitā D, baddhaivāvasthitāḥ E, baddhevāva-
sthitā HI 10 °opapannasya] CDFGKLMN; °opapannasya ca ABEHIJO 10 tasya] Σ;
om. L 10 bhikṣos] Σ; bhikṣos tasya bhikṣos B, bhikṣoḥ F 10 avīcau] CJKMN; avīcau
mahānarake Σ 10 sattvānāṃ] Σ; sattvānāḥ D

sarvaduḥkhavedanāḥ praśāntāḥ | te ca nārakāḥ sattvāḥ sarvasukhasam-
arpitā abhūvan | ye ca te mahāntā āvīcīkā agniskandhās te 'pi sarveṇa
sarvam upaśāntā iti | atha te yamapuruṣā vispandamānā yamasya dhar-
marājasyemaṃ niścayaṃ vistareṇārocayanti sma |

ativismayam idaṃ deva dr̥śyate narakasaṃkaṭe |
praśāntā dāruṇā duḥkhāḥ sattvānāṃ karmajāś ca ye ||1||
praśāntās te 'pi aṅgārā dehasthā dehināṃ sadā |
karapatrā na bādhante kṣuradhārā na sajjate ||2||
astrāś ca bhagnāḥ sarve praśāntā lohakumbhayaḥ |
asipattravane patrā na bādhante karmajāḥ punaḥ ||3||
yamas tvam dharmarājo 'si dharmeṇa śāsayaṣe nṛṇāṃ |
idaṃ tu kāraṇaṃ nālpam tvam asmākaṃ vaktum arhasi ||4||

5

10

2 M101v 3 F73v 3 O105v 7 B21r 8 N16v 8 J55r 9 A15v 9 C81v 12 D15r

5 Hypermetrical in writing, pronounce ativism'yam and nar'kasamkaṭe? 9 Hypometrical. 10 Hypermetrical. 11 Hypermetrical in writing, pronounce śās'yase? 12 Hypermetrical in writing, pronounce tvam 'smākaṃ?

1 sarvaduḥkhavedanāḥ] EN; sarvā duḥkhā vedanāḥ ABFGHIK, sarvā duḥkhāḥ vedanāḥ C, sarvā duḥkhā vedanā D, sarvā duḥkhavedanāḥ JO, sarvaduḥkhavedanā L, sarvā duḥkhā vedanāṃ M 1 praśāntāḥ] CDEJLMNO; praśāntās ABFGHI 1 ca] Σ; om. B 1 nārakāḥ] Σ; nārakā DEJ 1 sattvāḥ] Σ; sattvā DE, om. L 2 °samarpitā] Σ; °samarpi J 2 te] Σ; om. L 2 mahāntā] F; mahānto ABGHILN, mahānta CDJKMO, mahānta-m E 2 āvīcīkā agniskandhās] J; āvīcīkāgniskandhās ABDNO, āvīcīkā agnikandhās CM, āvīcīkāgniskandhāḥ E, 'vīcīkāgniskandhās F, 'vīcīkāṭiskandhās G, 'vīcīkā agniskandhās H, āvīcīkāgniskandhām I, āvīcīkā agniskandās K, āvīcīkāḥ agniskandhās L 3 °puruṣā] Σ; °pārapuruṣā D, °puruṣāḥ I 3 vispandamānā] AFHIN; vismayam āpannā BDEJLKMO, vismiyam āpannā C, niṣpandamānā G 4 niścayaṃ] Σ; niścamaṃ niścayaṃ H, om. I, viścayaṃ O 4 vistareṇārocayanti] Σ; vistareṇārocayati EL 5 ativismayam] Σ; ativismayav G 5 narakasaṃkaṭe] Σ; narake saṃkaṭe K 6 praśāntā] Σ; praśā D 6 dāruṇā] Σ; dāru D, dāruṇāḥ L 6 duḥkhāḥ] ABF^{pc}HJKLM; duḥkhā CDEGIO, ḥkhāḥ F^{ac}, duḥkhās N 6 sattvānāṃ] Σ; sarvasattvānāṃ N 6 ye] Σ; om. N 7 praśāntās] Σ; praśāntā N 7 te 'pi] Σ; 'pi 'pi E, te GHI, ye 'pi N 7 aṅgārā] CEN; cāṅgārā Σ, cāṅgārā J 7 dehasthā] Σ; om. A 8 bādhante] Σ; bādyante A, bādhyaṇte J 8 kṣuradhārā] Σ; kharadhārā J 8 sajjate] Σ; sajjante ABD 9 astrāś ca] L; ayaḥśālmalayo ABFHJKMO, ayaśālmayo C, ayaṃ sāmanlayo D, śastrāś ca E, ayaḥśālmayo G, ayaṃ śālmayo N 9 sarve praśāntā] L; praśāntā ABCDFGHJKO, sarvaprāśāntā E, praśāntāḥ I, praśānta M, sarve vai praśāntā N 9 lohakumbhayaḥ] ΣA^{pc}; hakumbhayaḥ A^{ac}, lohakumḥbhakaḥ D, lokumbhayaḥ N 10 na] Σ; om. H 10 bādhante] Σ; bādhyaṇte AJ, bādhante tu L 10 karmajāḥ] Σ; rmajāḥ A, karmaja C, karmajā DHI 10 punaḥ] Σ; om. L 11 tvam] Σ; ca L 11 śāsayaṣe] CFGIJKLMO; śāsaya ABH, śāsayaṣa D, śāsase E, śāsayaṣi N 11 nṛṇāṃ] EGHIN; prajāḥ ABFL, prajāṃ CDJKO, prajā M 12 tvam asmākaṃ] CEHILNTib; asmākaṃ ABDFGJKMO 12 arhasi] Σ; asi C

- tato 'sau dharmarājā dharmātmā dharmaniścayaḥ |
karuṇāśayanaṣṭānām vacanam śrutvedam īdrśam ||5||
kim etat kathyatām śīghram katham etat punar bruvan |
tatas te duṣṭasattvānām yamapuruṣāḥ sudāruṇāḥ ||6||
5 yamasya dharmarājasya idam vacanam abruvan |
ayam deva mahāsattva utpanno narakasamkaṭe ||7||
avīcir yasya nāmedam tenāsau samkaṭa ucyate |
karmaṇām yasya vaicitryam sattvā yena sukhikṛtāḥ ||8||
sukhito hy eṣa sarvatra punar yāsyati surālayam |
10 yamo 'pi dharmarājā vai drṣṭvā kathayati vismitaḥ ||9||
maharddhiko 'yam mahac cāsyā śarīram paurvajanmikam |
yathā dhātuśatair vṛndaiḥ stūpaṁ śobhati śāstunaḥ ||10||
tathāsyā śobhate kāyaḥ pratisarābaddhakaṇṭhakaḥ |

3 G19r 5 K51r 7 M102r 8 B21v 10 O106r 10 I11v 11 N17r 12 H77r

1 Hypometrical. 2 Hypermetrical in writing, pronounce vac'nam? 4 Hypermetrical in writing, pronounce yamap'ruṣāḥ? 6 Hypermetrical in writing, pronounce nar'kasaṁkaṭe? 7 Hypermetrical in writing, apply the sandhi: samkaṭocyate? H omits this line. 9 Hypermetrical. 10 Hypermetrical in writing, pronounce kath'yati? 11 Hypermetrical in writing, pronounce maharddh'ko? 13 Hypermetrical in writing, pronounce pratisarā?

1 tato 'sau] Σ; tatas cāsau L 1 °rājā] CGILN; °rājā vai ABDFJKMO, °rāja E, °rājānām H 1 dharmātmā] Σ; dharmātmād E, dharmātmā G 2 vacanam] CEGHIN; vākyam ABDFJKLMO 2 śrutvedam] Σ; śrutvatrim D, śrutvedam J 2 īdrśam] Σ; abravīt S 3 katham etat] EGHILNTib; kathann iti AK, katham nv iti BDFJ, katham tv iti CMO 3 punar bruvan] EIN; vaco 'vadat ABCDFJKMO, punaḥ bruvaḥ G, punar abruvan HL, pravartitam S 4 °sattvānām] DHIO; °saṁtānā ABCEFIKMN, °sattvān G, °sattvā L 4 °puruṣāḥ] EHILN; °bhṛtyāḥ ABCDFJKMO, °puruṣā G 5 vacanam] Σ; vacam C, vacanasam H 5 abruvan] Σ; abravīt E, abruvaḥ I 6 utpanno] Σ; upannā A, upanno C 6 °samkaṭe] Σ; °saṁṭe E 7 nāmedam] Σ; nāmedam tenāmada C, om. H, nāvedam J, nāmedam te N 7 samkaṭa] Σ; naraka DN, saṁṭam E, om. H, narakasamkaṭa W 8 karmaṇām] BHKLMN; karmaṇā ACDEFGIJO 8 yasya] Σ; yatra O 8 vaicitryam] Σ; vaicitrā C, vaicitram EH 8 yena] EF; ye hi Σ, yais tu L 8 sukhikṛtāḥ] Σ; sukhikṛtā BE, sukhikṛtā D 9 sukhito] Σ; sukhino GHI 9 eṣa] Σ; eva W 9 yāsyati] EGHIL; yāti ABCFIJKMO, jāti D, yāsyanti N, yānti W 10 yamo 'pi dharmarājā vai] Σ; dharmarājo yamaś cāpi ABFL 10 kathayati] EGHIL; vadati Σ 10 vismitaḥ] Σ; nismite ca N 11 maharddhiko 'yam] Σ; maharddhiko ABDEG 11 paurvajanmikam] Σ; pūrvajanmikam ABHN, porvijanmikam C 12 dhātuśatair] ΣN^{PC}; dhātuśatai JO, tuśatair N^{ac} 12 vṛndaiḥ] ACFJKMNO; vṛndai BDEGHIL, vṛndaṁ W 12 śobhati] Σ; śobhavati C 12 śāstunaḥ] GHIKMNO; maśāstutaḥ A, śāstutaḥ BCDEFJL, śāśvatam W 13 tathāsyā] Σ; tathā hy asya E, tathāsau L 13 pratisarābaddha°] ΣK^{PC}; pratisarāddha° D, pratisarā° K^{ac}

[22] atha te narakapālākā yakṣā yamasya dharmarājasyedaṃ vacanam
abruvan | katham idaṃ deva pratisarety ucyate | dharmarāja uvāca |

pratipat smārayed yas tu sa na gacchati durgatim |
sugatim gacchate hy asau pratisarābhāvabhāvitaḥ ||11||
athavā narakapālā vai gacchatha puṣkalāvatīm |
tad drakṣyatha mahākūṭaṃ devataiḥ parivāritam ||12||
tad drṣṭvā sarvasattveṣu maitracittā bhaviṣyatha |

5

[23] atha te yamapuruṣā tasyām eva rātryām puṣkalāvatīm gatāḥ |
te paśyanti tadā tatra rājadhānīsamīpataḥ |
tac ca kūṭaṃ samantena ekajvālāsamākulam ||13||
mr̥taśarīraṃ ca paśyanti pratisarābaddhakaṇṭhakam |
devā nāgās ca gandharvā yakṣarākṣasakimnaraiḥ ||14||
parivāritam samantena pūjām kurvanty anuttarām |

10

1 A16r 2 L9r 4 E47v 4 G19v, D15v 7 F74r 8 B22r, C82r 10 M102v 11 K51v
12 N17v

2 N omits katham idaṃ deva pratisarety ucyate. 4 Unmetrical. Hypermetrical in writing, pronounce pratis'rā? 5 Hypermetrical in writing, pronounce ath'vā or nar'kapālā? 11 Hypermetrical in writing, pronounce mr̥t'śarīraṃ and pratis'rā? 13 Hypermetrical in writing, pronounce parivār'tam?

1 narakapālākā] GH; narakapālā Σ, narakapālākāḥ I 1 yakṣā] Σ; om. F, yakṣāḥ GILN
1 vacanam] ΣB^P; vismayam vacanam AB^{ac}C 2 abruvan] Σ; abravīt BDJ, abruvaḥ I
2 idaṃ] GHJ; iyaṃ Σ, ayaṃ C, om. N 2 pratisarety] Σ; pratisare ity E, om. N 2 dha-
rmarāja uvāca] Σ; dharmarājovāca J 3 pratipat] Σ; pratipa BHJ, prati E 3 smārayed]
Σ; sārayed A, smārayated O 3 sa] Σ; na DN 3 na gacchati] BEHIJKLMO; gacchati
na ADFG, na gacchanti C, sa gacchati N 3 durgatim] Σ; durgantim D 4 gacchate]
CDEGJKMNO; yāty ABFI, yānty H, yāsyaty L 4 hy asau] EG; asau nityam ABIL, cāsau
CDJKMNO, āsau F, asau H 5 athavā] EGHIN; yūyam Σ 5 narakapālā] Σ; narapā-
lā D, nakapālā J 5 gacchatha] BEFHM; gacchathaṃ A, gacchathā CGKLNO, gacchata
DIJ 6 tad] Σ; tatra D, taṃ HIKN 6 drakṣyatha] ABDFGHK; drakṣatha IN, rakṣatha
CEL, dra(...) J, rakṣyatha MO 6 °kūṭaṃ] Σ; °kūṭam H, °kūṭa M 6 parivāritam] Σ; pa-
rivṛtam N 7 tad] Σ; tat B, taṃ GN, om. J 7 maitracittā] Σ; maitrīcittā CJN, maitrācittā
E 8 yamapuruṣā] CEGJKLTib; yamapuruṣā yamasya dharmarājasyājñayā ABFHINO,
yamapuruṣā dharmarājasya D, narakapālā yakṣās M, yakṣā yamapuruṣā yamasya dha-
rmarājasyājñayā W 8 tasyām eva] Σ; tasyā L, tasyām eva ca M 8 rātryām] Σ; rātrau
ABFHIL 9 °samīpataḥ] Σ; °saṃnipatiḥ C, °samīpatiḥ H, °samītapataḥ J 10 °samā-
kulam] Σ; °samāvṛtam BD 11 mr̥taśarīraṃ ca] G; mr̥taśarīraṃ Σ 11 pratisarāba-
ddhakaṇṭhakam] ABFJKLMOtib; pratisarābaddhakaṇṭhakaḥ CD, bāhau baddhapratisa-
raṃ EGH, kaṇṭhe baddhapratisarāṃ I, kaṇṭhe baddhaḥ pratisarāṃ N 12 devā nāgās
ca gandharvā] Σ; devanāgasagandharvair I, devā nāgās ca gandharvāḥ LN 12 yakṣa-
rākṣasakimnaraiḥ] GI; yakṣarākṣasakimnarāḥ ABDFHJKMO, yakṣarākṣasā kimnarāḥ C,
yakṣarākṣasā kimnaraiḥ E, yakṣā rākṣasakimnarāḥ LN 13 parivāritam] EGI; parivārya
Σ, parivārita N 13 kurvanty] Σ; kurvat C

[24] yāvat tasya tair yakṣaiḥ pratisarakūṭo nāma sthāpitaḥ | atha te yakṣāḥ punar āgatya yamasya dharmarājasya niścayaṃ vistareṇārocayan-
ti sma | evam etad deva yathā tvayābhihitam | samanantarārocite 'smin
vacanaparyavasāne sa mahāsattvas taṃ nārakaṃ śarīraṃ vijahya traya-
5 strimśeṣu deveṣūpapannaḥ | tena hetunā pratisarapūrvī devaputra ity
ucyate |

[25] tena hi mahābrāhmaṇa pariññātapūrvam | tasmād avaśyam eve-
yam mahāpratisareti dhārayitavyā vācayitavyā likhitavyā yathāvidhinā
nityaṃ śarīragatāṃ kṛtvā dhārayitavyā | sa nityaṃ sarvavyasanaduḥkhe-
10 bhyaḥ parimucyate | sarvadurgatibhayabhairavebhya uttarati | na ca vid-
yutā śakyaṃ pātayitum | kim iti vidyutā pariññātapūrvam |

2 O106v 4 A16v 5 B22v 5 G18r 8 D16r 8 I12r 8 H77v 11 N18r 11 M103r

1 Note that yāvat tasya tair yakṣaiḥ pratisarakūṭo nāma sthāpitaḥ is taken by the Tibetan translation as part of the metrical section. 10 ABDFHP^cN add yāvad aṣṭākṣaṇebhyaḥ parimucyate after uttarati.

1 yāvat] Σ; yāvantam G 1 tasya] Σ; tasya ca D 1 tair] Σ; tai EN 1 pratisarakūṭo] G; pratisarakūṭam iti AB, pratisarakūṭeti CDEFHJL, pratisarakūṭa I, pratisarakūṭeti KMO, pratisarakūvati N 1 nāma] Σ; om. H, nāga N 1 sthāpitaḥ] EG; sthāpitam Σ, ty abhūt N 2 yakṣāḥ] Σ; yamadūtājāḥ D, yakṣā EIJ 2 āgatya] Σ; āgata D, evāgatya N 2 yamasya] Σ; om. O 2 °rājasya] EGH; °rājasyemaṃ Σ 2 niścayaṃ] Σ; om. D 3 °ārocayanti sma] Σ; °ārocayanti AN, °ārocayati sma CEL 3 etad] Σ; eva CJO 3 yathā] Σ; om. N, tva yathā O 3 samanantarārocite 'smin] ABFGHIJKM; manantarārocate tasmin C, samana-
ntarāyacinte smin D, samanantarārocite tasmin ELN, samanantarocite 'smin O 4 vaca-
naparyavasāne] ΣA^{Pc}; vacanaparyasāne A^{ac}N, vacaparyavasāne DM 4 sa] Σ; om. DEN 4 °sattvas] Σ; °tvas J 4 taṃ] Σ; tu E 4 vijahya] Σ; jahya N 5 trayastrimśeṣu] ACEFG; trayastrimśeṣu BD, trāyāstrimśeṣu HIKLMNO, trayāstrimśeṣu J 5 deveṣūpapannaḥ] Σ; deveṣūpapannaḥ DG 5 hetunā] Σ; hetunāya N 5 pratisarapūrvī] CEGHJKMNO; pratisarapūrvī ADFIL, pratisarapūrvo B 7 pariññātapūrvam] Σ; pūrvam B, pariññātam pūrvam DE, pariññātapūrva M, pariññātavatī pūrvatas W 8 eveyaṃ] Σ; evyeyaṃ C, eveyaṃ mahābrāhmaṇa I 8 mahāpratisareti] ABFGHIO; mahāpratisarā CDJKLMTib, mahāprati E, mahāpratisarā mahāvidyārājñī N 8 vācayitavyā] Σ; om. B 8 likhita-
vyā] Σ; likhitavyā likhāpayitavyā yo L, likhitavyā likhāpayitavyā N, om. O 8 yathā-
vidhinā] Σ; yathāvidhinā likhitvā N 9 śarīragatāṃ] Σ; śairamgatāṃ C, sarīramgatāṃ
DEG 9 kṛtvā] Σ; kṛtā O 9 dhārayitavyā] Σ; dhārayiṣyati L 9 sa nityaṃ] Σ; nityaṃ sa
F 10 sarvavyasanaduḥkhebhyaḥ] Σ; vyasanaduḥkhebhyaḥ B, sarvaduhkhebhyaḥ DL,
sarvavyasanabhayabhairavaduhkhebhya N 10 parimucyate] ΣJ^{Pc}; parimute J^{ac} 10 sar-
vadurgatibhayabhairavebhya] ABFGHJKMO; sa sarvadurgatibhayabhairavebhya C, sar-
vadurgatibhayabhyīgataḥ D, sarvadurgatibhayebhyaḥ EI, sa sarvadurgatibhayebhyaḥ L,
sarvadurgatibhayabhairavebhyaḥ N 10 uttarati] Σ; samuttarati LN 11 vidyutā] Σ;
vidyunā EN, vidyunā śakyaṃ pātayitum I 11 pariññātapūrvam] Σ; pariññātam pūrvam
D, kim iti vidyunā pariññātam pūrvam I, pariññātapūrvaḥ N

[26] mahābrāhmaṇa hiṅgumardane mahānagaravare vimalaśaṅkho nā-
 ma śreṣṭhī mahādhanakanakasamrddhaḥ paripūrṇakośakoṣṭhāgārasam-
 panno babhūva | sārthavāha iti khyātavān | atha sa mahāsārthavāho yā-
 napātram āsādyā mahāsamudre 'vatīrṇaḥ | yāvat timiṅgilaiḥ so 'sya pota
 'vaṣṭabdhāḥ | vināśayitukāmā nāgās ca saṃkṣubdhā mahāntaṃ garjanā- 5
 sphoṭaṃ kurvanti vidyudulkām utsrjanti vajrāsaṇiṃ pravarsitum ārab-
 dhāḥ | tatas te vaṇijo mahatā duḥkhenābhyāhatacittās taṃ mahāntaṃ nā-
 gasaṃkṣobhaṃ vidyudulkām vajrāsaṇiṃ cotsrjantaṃ taiś ca timiṅgilaiḥ
 potaṃ avaṣṭabdhāṃ drṣṭvā mahāntaṃ utkrośanāśabdhāṃ kartum ārabdhāḥ
 | te devatāviśeṣān āyācayanti | na ca kaścit teṣāṃ paritrāṇaṃ bhavati | ta- 10

2 J55v 3 C82v 3 K52r 4 B23r 5 F74v, L9v, O107r 5 A17r 6 G18v 8 D16v
 10 N18v

8 B omits a longer part here from vināśayitukāmā nāgās to timiṅgilaiś (eyeskip).

1 mahābrāhmaṇa] Σ; yadā mahābrāhmaṇa HNO, pūrvaṃ mahābrāhmaṇa W 2 śreṣṭhī]
 CEGJKMTib; śreṣṭhī prativasati ABFHILLO, śreṣṭhī prativasanti D, mahāśreṣṭhī prativasati
 N 2 mahādhanā°] Σ; sa mahādhanā° ABFL 3 °pūrṇakośakoṣṭhāgārasaṃpanno]
 Σ; °pūrṇakośakoṣṭhāgārasaṃpanno B, °pūrṇamahākoṣṭakoṣṭhāgārasaṃpanno H, °pūrṇa-
 kośakoṣṭhāgāraḥ saṃpanno L, °ṇakośakoṣṭhāgāropasaṃpanno N 3 sārthavāha] EGLN;
 sa mahāsārthavāha ABDFJ, sa sārthavāha C, mahāsārthavāha HIKMOTib 3 sa] Σ; om.
 BGO 4 yānapātram] Σ; yānayānapātram D 4 āsādyā] Σ; āruhya E 4 °samudre
 'vatīrṇaḥ] L; °samudrāvatīrṇo A, °samudram avatīrṇo BF, °samudram avatīrṇaḥ CJKM,
 °samudrāvatīrṇaṃ D, °samudravatīryaḥ E, °samudre 'vatīrṇas G, °samudre 'vatīrṇo HO,
 °samudre avatīrṇaḥ IN 4 yāvat] Σ; om. G, yāva N 4 timiṅgilaiḥ] Σ; timiṅgilaiḥ G
 5 'vaṣṭabdhāḥ] EFHJKO; 'vastabdhāḥ ABCDGILM, 'vaṣṭabdhā N 5 vināśayitukāmā] Σ;
 om. B, vināśayatukāmā C, vināśayitukāmāḥ E 5 nāgās ca] ΣG^{PC}; om. B, nāgā CL, nā G^{ac}
 5 saṃkṣubdhā] FGHJKMO; saṃkṣubdhāḥ ACDEILN, om. B 5 mahāntaṃ] Σ; mahāntā O
 6 garjanāsphoṭaṃ] Σ; garjasphoṭaṃ A, om. B, garjanāsphoṭanaṃ G 6 vidyudulkām] Σ;
 om. BE, vidyudulkānām D, vidyolkām J, vidyudulkān M 6 utsrjanti] Σ; om. E 6 vajrāsa-
 ṇiṃ] Σ; om. B, vajrāsaṇiṃ ca GI, vajrāsaṇi HL 6 pravarsitum] E; pravarsayitum Σ, om. B,
 pravakṣantam C, pravarsatam H, pravartayitum J 7 ārabdhāḥ] Σ; ārabdhās AD, om. B,
 āradhā C, ārabdhā N 7 tatas te vaṇijo] Σ; om. B, tatas te vaṇija CDN 7 °ābhyāhatacittās]
 AEGIKLMNO; om. B, °ābhyāhatacittās C, °ābhyāhatacittas D, °ābhyāhatacittāḥ F, °ābhyā-
 hatacittās H, °ābhyāhatacittās J 7 taṃ] Σ; om. L 8 mahāntaṃ nāgasamkṣobhaṃ] Σ;
 mahānāgākṣobhaṃ L 8 vidyudulkām] ADGJMNO; om. B, vidyudulkām C, vidyolkām
 E, vidyudulkā FKL, vidyutādkā H, vidyulkām I 8 vajrāsaṇiṃ] Σ; om. B 8 cotsrja-
 ntaṃ] Σ; cotsrṣṭavān L, cotsrjanti W 8 taiś] Σ; om. B, te CD, te taiś N 8 timiṅgilaiḥ]
 IJKLMO; timiṅgilais ABCDEFGH, timiṅgilaiḥ N 9 potaṃ] Σ; tat potam AF, sa potam H,
 tat pota I 9 avaṣṭabdhāṃ] FHJKNO; avastabdhāṃ BEGILM, āvastabdhā A, avasthabaṃ
 C, avabdhāṃ D 9 mahāntaṃ] Σ; taṃ mahāntaṃ N 9 ārabdhāḥ] EIJKLNO; ārabdhās
 ABDFGHM, āradhās C 10 te] Σ; tan C, om. E, te ca IO 10 devatā°] Σ; devatān CDGIL
 10 °viśeṣān] ACFGJKMO; °viśeṣā B, °viśeṣain DN, °viśeṣaṇām E, °viśeṣāṇām H, °viśeṣaṇ
 I, °viśeṣān L 10 āyācayanti] Σ; yācayanti AH, āyācayati D, yācayanti sma E 10 ca]
 CDEGHJKNO; om. ABFILM 10 paritrāṇaṃ] Σ; parāṇam C, paritrātā S 10 bhavati] Σ;
 bhavanti D

- tas te sārthavāhasyopagamyā karuṇakaruṇam idaṃ vacanam abruvan |
 paritrāyasva mahāsattva mocayāsmān mahābhayāt |
 atha khalu mahāsārthavāho dṛḍhacitto mahāmatih ||1||
 vaṇijo viklavībhūtān idaṃ vacanam abravīt |
 5 mā bhair mā bhair vaṇijo bhavanto dhīratām vrajata ||2||
 ahaṃ vo mocayiṣyāmi ato duḥkhamahārṇavāt |
 tato dhīramanaso bhūtvā vaṇija idaṃ vacanam abruvan ||3||
 kim etan mahāsattva brūhi śīghram avighnataḥ |
 yāvaj jīvitam asmākaṃ tvatprabhāvān mahāmate ||4||
 10 kathyatām jñānamāhātmyaṃ paścāt tvaṃ kim kariṣyasi |
 tataḥ sārthapatis teṣāṃ imāṃ vidyāṃ udāharat ||5||
 asti me mahāvidyā pratisarāṇāmaviśrutā |
 damanī sarvaduṣṭānām mahābalaparākramā ||6||

4 M103v 5 I12v 8 E48r, K52v 9 G17r 10 A17v, B23v 10 C83r 11 O107v
 12 H78r

2 Hypermetrical in writing, pronounce paritrāy'sva? 3 Hypermetrical. 4 Note that the Tibetan translation does not take these first three lines as part of the metrical section. 5 Hypometrical in the first pāda. The second pāda is hypermetrical in writing, pronounce vrajat' (cf. the majority of the mss.)? 6 mocayiṣyāmi ato] hiatus *metri causa* 7 H omits a longer part here from paritrāyasva to abruvan. 7 Hypermetrical, unmetrical. 8 Hypometrical. 12 Hypometrical in the first pāda. The second pāda is hypermetrical in writing, pronounce pratis'rā?

1 te] DEGJKMN; te vaṇijaḥ viklavībhūtāḥ AB, teṣāṃ C, te vaṇijaḥ FLO, te vaṇijo HI
 1 °vāhasyopagamyā] Σ; °vāhasopagamyā C, °vāhāsyopagamyā I 1 karuṇakaruṇam] Σ;
 karuṇam 2 D, karuṇakaruṇad F, karuṇam N 1 idaṃ vacanam] Σ; vacanam idaṃ G
 1 abruvan] Σ; abrun C, abruvaḥ I 2 paritrāyasva] Σ; praparitrāyasva C, *om.* H, paritrā-
 yasva tvaṃ W 2 mocayāsmān] Σ; mocayāsmāt A, mocayāmāṃ C, *om.* H, mocayasmān
 M 3 khalu] Σ; khalu sa AFLN 4 abravīt] Σ; abruvat W 5 vaṇijo] Σ; vaṇijo mā trāsan
 E, *om.* H 5 bhavanto] Σ; bhayanto N 5 dhīratām] Σ; vīratām W 5 vrajata] KM; vrajat
 ADEFJNO, vrajan BCI, vrajataḥ G, *om.* H, yataḥ L 6 ahaṃ vo mocayiṣyāmi] Σ; ahaṃ vo
 mocayiṣyāmy I, *om.* O 6 ato] Σ; ito L, ati M 6 duḥkhamahārṇavāt] Σ; duḥkhamahābha-
 yāt EJ, *om.* H 7 dhīramanaso] Σ; vīramānasas W 7 bhūtvā vaṇija] ΣTib; bhūtvā DHL,
 bhūtvā vaṇija-m- E 7 abruvan] Σ; abravīt E, *om.* H, abruvaḥ I 8 etan] Σ; etat AI, etad
 vai D, etat tu L, etad O, etat tena W 8 brūhi] Σ; brūha H 8 avighnataḥ] Σ; avighnat C
 9 tvatprabhāvān] Σ; tvatprasādān C, tvatprasādād L, tvatprabhān M, tvaṃprasādān N
 9 mahāmate] Σ; mahāmante C, bhaviṣyati L 10 °māhātmyaṃ] AFGHILMO; °māhātmya
 BN, °mahātmā C, °mahātmyaṃ DEJK 10 kariṣyasi] Σ; kariṣyati DI 11 sārthapatis] Σ;
 sārthapratis D, sārthavāhas L 11 imāṃ] Σ; *om.* D 11 udāharat] Σ; udāharet H, samudā-
 harat L 12 me] EGHILMN; mama ABCDEFJKO 12 mahāvidyā pratisarā°] ADEFKLMN;
 mahāpratisarāmahāvidyārājñī° B, mahāpratisarā° CG, mahāvidyā mahāpratisarā° HIO,
 mahāprāvidyā° J 12 °viśrutā] Σ; °viśuditā C, °viśrutāḥ D 13 damanī] ABCEFGJKM;
 dāvani D, drāvaṇī HLNO, draviṇī I, mardanī W 13 sarvaduṣṭānām] ΣJPC; saduṣṭānām
 J^{ac}, sarvabuddhānām W

tenāhaṃ mocayīṣyāmi atiduḥkhamahābhayāt |

[27] tataḥ sa mahāsārthavāhas tasyāṃ velāyām imāṃ mahāpratisarāṃ mahāvidyārājñīm likhitvā dhvajāgrāvaropitāṃ kārāyati sma | samānantaradhvajāgrāvaropite 'smin mahāpratisare sarva eva te timiṅgilās tat potam ekajvālībhūtaṃ paśyanti | tatas te nāgā maitramanasas teṣāṃ antike 'vatīrya pūjāṃ kartum ārabdhāḥ | te ca timiṅgilā asyā eva mahāpratisarāvidyārājñyā anubhāvena dahyamānā niṣpalāyitā vilayaṃ gatās te ca sārthikās tair mahānāgair mahati mahāratnadvīpe prāpitā iti |

5

2 N19r 3 D17r 5 F75r 6 M104r 7 B24r 8 L10r 8 G17v

1 mocayīṣyāmi ati°] hiatus *metri causa*

1 tenāhaṃ] Σ; tenāhamā H, tayāhaṃ L 1 mocayīṣyāmi] Σ; mocayīṣyāmy H, mocayīṣyāmaiḥ O 1 atiduḥkhamahābhayāt] GHI; ato duḥkhamahābhayāt AEFNO, ato duḥkhamahārṇavāt BCDJK, ito duḥkhamahābhayāt L, atiduḥkhamahārṇavāt M 2 tataḥ] Σ; tato N 2 sa mahāsārthavāhas] Σ; sārthavāhas C, mahāsārthavāhas N 2 velāyām] Σ; vyelām C 2 imāṃ] Σ; om. HIL 3 mahāpratisarāṃ] Σ; pratisarāṃ A, om. BLTib 3 mahāvidyārājñīm] Σ; mahāvidyārājñī AHO, vidyārājñī BN, vidyārājñīm G 3 kārāyati sma] GLN; kṛtvā dhārayati sma ABEFIO, kārāyitā C, kārāti sma D, kṛtvā dhārayati H, karoti sma JKM 4 samānantara°] Σ; samantara° ACE, samantata° B 4 °ropite] E; °ropitāyām Σ, °ropitaṃ G 4 'smin] G; asyāṃ ACDFKMNO, om. BIJLTib, tasmin E, asya H 4 mahāpratisare] EG; mahāpratisarāyāṃ mahāvidyārājñyām anubhāvena ADF, mahāpratisarāyāṃ mahāvidyārājñyā B, mahāpratisarāyāṃ mahāvidyārājñyām CMTib, mahāpratisarāyāṃ mahāvidyārājñyānubhāvena H, mahāvidyānubhāvena I, mahāpratisarāyāṃ mahāvidyārājñā J, mahāpratisarāyāṃ mahāvidyārājñām KLO, mahāpratisarāṃ N 4 sarva] Σ; sarve CDHL 4 eva te] Σ; te ABIL, ete E, om. H 4 timiṅgilās] Σ; timiṅgalā tasyā I 4 tat] AEFG; taṃ Σ, om. H 5 potam] Σ; om. I 5 paśyanti] CEGJKMN; paśyanti sma ABDFHILO 5 tatas] Σ; tata D, tataḥ I 5 nāgā] Σ; mahānāgā HIO 5 maitramanasas] BCHIJKMN; maitramanasās AD, maitramanasah EGL, maitryamanasas F, maitramanastās O 6 'vatīrya] Σ; avatīrya AB, avaya C 6 timiṅgilā] Σ; timiṅgalā IN 6 eva] Σ; evaṃ C, -m-eva G 7 mahāpratisarā°] CDEN; mahāpratisarāyāḥ ABL, mahāpratisarāyā FHIJKMO, mahāvidyā mahāpratisarā° G 7 vidyārājñyā] EGHTib; mahāvidyārājñyā ABCDFKMN, vidyārājñā I, mahāvidyārājñā JLO 7 dahyamānā] ABEFGHIN; dahyamānāḥ CDJKLMO 7 niṣpalāyitā] G; niḥpalāyitā ABFN, prapalāyitā CDJKLM, palāyitā E, itā H, ito I, prapalāyitā ito O, prapalāyitvā W 7 gatās] Σ; gatā iti L 8 sārthikās] CDEIJKMNO; mahāsārthikās ABFL, sārthavāhās G, sārthakās H 8 mahānāgair] Σ; mahāgair E, mahānāgair mahānāgair G 8 mahati] Σ; om. HIKN 8 mahāratnadvīpe] CDEFJKMNO; ratnadvīpe ABGLTib, mahāratnadvīpai H, mahatvadvīpe I 8 prāpitā] Σ; prāpti H

- [28] jñānavatī mahāvidyā mahāpratisarā sarvatathāgatādhiṣṭhitā | tena
 hetuneyam mahābrāhmaṇa mahāvidyeti khyātā | avaśyam eveyam dhva-
 jāgrāvaropitām kṛtvā dhārayitavyā | sarvavātāśītākālameghavidyudaśa-
 niṁ praśamayati | sarvadevamanuṣyāmanuṣyavigrahavivādeṣu parimoca-
 5 yati | sarvadaṁśamaśakaśalabhaprāṇakajātā vividharūpāḥ sasyavināśa-
 kā na prabhavanti | praśamam gacchanti | sarve ca duṣṭacittā mṛgapa-
 kṣiṇo daṁṣṭriṇo vinaśyanti | sarvāṇi ca puṣpaphalapattravanaspatyoṣa-
 dhisasyādīny abhivardhante | surasāni svādūni mṛdūni ca bhaviṣyanti |
 samyag eva paripācitāni bhaviṣyanti | ativrṣṭyanāvrṣṭidoṣāḥ sarveṇa sar-
 10 vam na bhaviṣyanti | kālavrṣṭir bhaviṣyati nākālvṣṭiḥ | ye ca tasmin viṣa-

1 A18r 2 K53r 2 O108r 4 I13r 4 N19v 6 C83v, J56r, D17v 8 B24v 8 H78v

4 Amogha 5b.6 sarvvavātāśāniśitoṣṇām meghām praśamiṣyanti. 9 MaMāy 59.7 iyaṁ cānanda mahāmāyūrī vidyārājñī ativarṣe anāvrṣṭau coccārayitavyā. Amogha 19a.2–3 ativrṣṭiakālvṣṭiśītavātoṣṇā tapadāruṇabhayā prasamati.

1 jñānavatī] AFGINOTib; jñānavatīyam BCEJKLM, jñānavatīyam D, jñānavatī H 1 ma-
 hāpratisarā] Σ; pratisarā ABL, mahāpratisarā nāma I 1 tena] Σ; tena sa N 2 hetu-
 neyam] ABFGHILNO; hetunā CJKM, hetunāyam DE 2 khyātā] ABCDFGJKM; khyā-
 tavān E, khyātavati HO, khyātavata I, ākhyātā L, vikhyātā N 2 avaśyam eveyam]
 GHILNTib; tasmād avaśyam eveyam ABCDFJKM, avaśyaveyam E, tasmād avaśyam eva
 O 3 °ropitām] Σ; °ropya L 3 kṛtvā] Σ; om. GL 3 dhārayitavyā] Σ; dhārayitavyā
 vācayitavyā EN 3 °śītākāla°] Σ; °śītākāla° GI 4 °vidyudaśaniṁ] N; °vidyudaśaniḥ
 AO, °vidyudaśaniḥ BCFJKM, °vidyutādaśaniyā D, °vidyudaśani E, °vidyudaśanis G, °vi-
 dyuddarśanam H, °vidyudaśanis I, °vidyutadaśaniṁ L 4 praśamayati] Σ; pramayati
 C, prakṣapayati G, praśayati H, om. L 4 °deva°] Σ; °devatā° J 4 °manuṣyāmanuṣya°]
 Σ; °manuṣyāmanuṣyai° O 4 °vivādeṣu] Σ; °vivādebhyaḥ ABF, °vivādebhya E 5 pa-
 rimocayati] Σ; paripūrayati O 5 °daṁśa°] Σ; °daṁṣṭra° W 5 °śalabha°] Σ; °śalabhaḥ°
 I 5 °jātā] Σ; °jāti L 5 vividharūpāḥ] Σ; vividharūpās A, vividharūpā E, virūpāḥ L,
 vidhidharūpāḥ O 6 sasyavināśakā na] Σ; sasyavināśakān D 6 praśamam gacchanti]
 Σ; praśamam gacchati C, om. I 6 sarve] Σ; sarvam C 6 ca] Σ; om. DM 6 duṣṭacittā]
 Σ; duṣṭa H 7 mṛgapakṣiṇo] ABFHILNO; mṛgapraṣi C, mṛgapakṣiṇam D, mṛgapakṣiṇa
 E, mṛgapakṣi GJKMN 7 daṁṣṭriṇo] CDEGJKMNO; daṁṣṭriṇaś ca ABFIL, daṁṣṭriś ca
 H 7 °phalapattra°] Σ; °phala° B, °phalāpattrā° J 8 °oṣadhi°] Σ; °oṣadhiśadhi° B 8 a-
 bhivardhante] Σ; abhivardhanti H, abhipravardhate I 8 surasāni] Σ; surasā J, surabhīni
 ca L 8 svādūni] Σ; svādūni svādūni B, svādūni ca L 8 mṛdūni] Σ; om. CH 8 ca]
 Σ; om. L 8 bhaviṣyanti] Σ; bhavanti B, bhaviṣyati D 9 samyag] Σ; om. H 9 eva]
 Σ; yeva D, eva kālena G, om. H 9 paripācitāni] Σ; pācitāni E, om. H 9 bhaviṣyanti]
 Σ; bhavanti A, bhaviṣyati D, om. H 9 ativrṣṭyanāvrṣṭidoṣāḥ] Σ; ativrṣṭināvrṣṭidoṣā E,
 ativrṣṭyanāvrṣṭidoṣā G 10 bhaviṣyanti] Σ; bhaviṣyati D 10 kālavrṣṭir] Σ; kālavṣṭi A
 10 bhaviṣyati] CFGHJKLMN; bhaviṣyanti ABDEIO 10 °vrṣṭiḥ] FGHJKLNO; °vrṣṭi AE,
 °vrṣṭir BC, °vrṣṭir sarve D, °vrṣṭiś ca I, om. M

ye mahānāgās te ca samyag eva kālena kālāṃ varṣadhārā utsrjanti | ya-
smin viṣaye iyaṃ mahāvidyārājñī mahāpratisarā nāma pracariṣyati tatra
taiḥ sattvair jñātvā pūjāsatkāraṃ kṛtvā nānāgandhair nānādhūpair nānā-
puṣpair nānāvastriḥ pariveṣṭayitvā caityasyopari dhvajāgrāvaropitāṃ
kṛtvā nānāvādyatūryasaṃgītibhir vādyamānābhiḥ pradakṣiṇīkartavyā | 5
teṣāṃ mahāsattvānāṃ yathācintitam āśāṃ paripūrayiṣyanti devatāḥ śa-

1 G16r 1 M104v 3 A18v 4 N20r 5 O108v 5 K53v 6 B25r, F75v

1 SuvPrabh 75.1 kālena ca varṣadhārāḥ pṛthivyāṃ nipatiṣyanti. Megha 292.20, 296.1–2, 298.3–4, 298.16 yeneha jambudvīpe kālena kālāṃ varṣadhārā utsrjati. 2 SuvPrabh 92.14–15 yasya ca manuṣyarājño viṣaye 'yaṃ suvarṇabhāsottamaḥ sūtrendrarājaḥ pracet. Bhaiṣajya 31.2–4 yo viśeṣeṇa grāme vā nagare vā janapade vā araṇyāyatane vā idam sūtraṃ pracārayiṣyati. SarvaVyūha 61.17–62.5 tathāgatakṛtyaṃ kulaputra tatra viṣaye bhaviṣyati yatrāyaṃ dharmaparyāyaḥ pracariṣyati. Amogha 1b.4–5 yasmiṃś ca punar bhagavān pṛthivīpradeṣe idam hṛdayaṃ pracet | veditavyaṃ bhagavaṃs tatra pṛthivīpradeṣe īśvaramaheśvarabrahmapramukhāni dvādaśadevaputrasahasrāṇi rakṣāvaraṇaguptaye sthāsyanti caityasammatāṃ bhagavān pṛthivīpradeṣaṃ bhaviṣyati yatredaṃ | amoghasampadam hṛdayaṃ pracariṣyati || 5 Sitāpatrā 154.4–10 yaḥ kaścin manuṣyamāre paśumāre gomāre sarve 'py upadravopasargopāyāsaparacakrāgamaṇeṣu tasya bhagavato jinasya samyaksaṃbuddhasya sarvatathāgatoṣṇīṣasitāpatrānāmāparājitaṃ dhvajāgrāvaropitāṃ kṛtvā mahatā pūjāsatkāreṇa mahatiṃ pūjāṃ kṛtvā sarvanagaradvāreṣu praveṣayet vihāre vā grāme vā nagare vā janapade vā nīgame vā śmaśāne vā parvate vā araṇyāyatane vā imāṃ aparājitaṃ pratyaṅgirāṃ vidyārājñīm mahatā satkāreṇa praveṣayet | praveṣitamātreṇa praśāntikṛto bhaviṣyati | Bhaiṣajya 18.1–2 nānātūryasaṃgītipravāditena sā tathāgatapratimā pradakṣiṇīkartavyā. Amogha 28b.5 dhvajāgrāvaropitāṃ kṛtvā kṣatriyasya mūrddhābhiṣiktasya grhe mūrddhaśaraṇaṃ sthāpya āryaṣṭāṅgopavasītena sarvasatva dayāpareṇa bhavitavyaḥ. SarvaVyūha 80.20–21 imaṃ dharmaparyāyaṃ pūjayitvā vācayitavyaḥ dhvaje vā ucchrāpitāṃ kṛtvā pūjayitvā nānāgandhapuṣpadhūpavādyaiḥ praveṣṭavyaḥ. KriyāPa 1.5 idam ca mantraṃ sikthakarpatena veṣṭayitvā atidīrghaveṇor upari dhvajāgrāvaropitāṃ kārayet patākayā saha | tataḥ prabhṛti sarvavighnavināyakā dūrataḥ prapalāyante.

1 viṣaye] Σ; mahāviṣaye N 1 ca] ABEFGHILM; om. CDJKO, nā N 1 kālena] Σ; om. H 1 °dhārā] ABCJKM; °dhārā-m- DEFGHILNO 1 utsrjanti] AHIN; utsrksyanti BGKM, utsrkṣanti CDEFJLO 2 yasmin] Σ; yasmiṃś ca HIO 2 iyaṃ] Σ; imām eva D, 'yaṃ H 2 mahāvidyārājñī] Σ; vidyārājñī CJKM 2 nāma] Σ; nāmnā E 2 pracariṣyati] Σ; pracariṣyanti CH 3 tatra taiḥ] Σ; tatir vaiḥ A, tatraiva B, tatas taiḥ D 3 sattvair] CDFGJKMNO; sattvai A, sarvasattvair B, sattvaiḥ EL, sarvair HI 3 pūjāsatkāraṃ] Σ; pūjāsatkāraṃ E, mahāsatkāraṃ H, mahāpūjāsatkāraṃ IO 3 kṛtvā] Σ; tvā G 3 nānāgandhair] Σ; om. D, nānāgandhai J 4 nānādhūpair nānāpuṣpair] CGKMN; nānāpuṣpair nānādhūpair ABDEFHIO, nānādhūpai nānāpuṣpai J, nānādhūpair L 4 pariveṣṭayitvā] Σ; pariveṣṭitā A, pariveṣṭitvā K 5 °vādyā°] Σ; °dya° E 5 °saṃgītibhir] Σ; °saṃgītibhiḥ I 5 vādyamānābhiḥ] ABCFJKMO; vādyamānaiḥ DEGLN, om. H, pravādyamānaiḥ I 5 pradakṣiṇī°] Σ; pradakṣiṇaṃ° G 6 teṣāṃ] EGLN; tatas teṣāṃ Σ, tatra teṣāṃ D 6 °cintitam āśāṃ] Σ; °cintitamānasāṃ E, °cintim āśāṃ J 6 paripūrayiṣyanti] Σ; paripūrayiṣyati ELN 6 devatāḥ] Σ; te devatāḥ EHL, tā devatāḥ O

krabrahmaprabhṛtayaḥ | athavā yathā yathā vidhinā likhyate tathā tathā
samṛdhyate |

5 putrārthī labhate putraṃ garbhasaṃdhāriṇī parā |
sukhena vardhate garbhaḥ sukhena ca prasūyate ||1||
kālena vardhate garbhaḥ kālena parimucyate |

[29] kim iti mahābrāhmaṇa pūrvavac chrūyatām |

10 ihaiva magadhaviṣaye rājā prasāritapāṇir nāmnā | sa cāputrako ba-
bhūva | kim iti prasāritapāṇir iti khyātavān | tena rājñā jātāmātreṇa pāṇim
prasārya mātuh stanaṃ grhītvā yāvad āptaṃ kṣīraṃ pītam | tau ca sta-
nau sahasparśamātreṇa suvarṇavarṇau saṃvṛttau | nityakālaṃ ca mahā-
kṣīreṇa pravardhate | tena kāraṇena rājñāḥ prasāritapāṇir iti nāma sthā-
pitam abhūt | anyac ca tasya rājño yadā yācanakajanā āgacchanti tadā

1 D18r 3 E48v 7 I13v 8 C84r, G16v 8 L10v 10 M105r 10 N20v 11 A19r,
B25v, H79r

3 Sitātapatrā 154.3 mahāvidyārājñim dhārayamāṇaḥ putrārthī putraṃ pratilabhate. Ma-
SāPra 40.4 aputro labhate putraṃ adhanā labhate dhanam. 4 Bhaiṣajya 20.6 sā sukhāṃ
ca prasūyate. 5 MaSāPra 37.14 svasthaḥ saṃtiṣṭhatām garbhaḥ kālena parimucyate.

1 śakrabrahmaprabhṛtayaḥ] Σ; śakrabrahmaprabhṛtayaḥ śakrabrahmaprabhṛtayaḥ J 1 ya-
thā yathā] Σ; yathā EN 1 likhyate] Σ; vilikhyate B, likhite O 1 tathā] Σ; tathāsyā HO
2 samṛdhyate] Σ; samṛdhyati ABFL, samṛte E 3 putrārthī] Σ; putrārthā C, putrārthi E
3 putraṃ] Σ; putraṃ bhate putraṃ A 3 °saṃdhāriṇī] DH; °saṃdhāraṇī Σ 3 parā]
Σ; pari C, parāḥ D, param G, parām H 4 sukhena vardhate garbhaḥ] Σ; sarvasukhena
vardhate garbhaḥ A, om. O 4 sukhena ca] ABGHIKLN; kālena ca C, sukhenaiva DO,
sukhena EJ, sukhena iva F, sukhena caiva M 4 prasūyate] Σ; prasūyati ABF, parimucya-
te E 5 kālena] Σ; kālena ca GHLN 5 parimucyate] Σ; pramuyate E, prasūyate L
6 pūrvavac] Σ; pūrva C, pūrvam evaṃ E 6 chrūyatām] Σ; śrūyatām E, chrūyatām iti
HIO 7 ihaiva] Σ; maga ihaiva J 7 °viṣaye] Σ; °viṣaya A 7 prasāritapāṇir] Σ; prasā-
ritapāṇi ADK, pratiritapāṇir E 7 nāmnā] AE; iti nāmnā BHILO, nāma CFGJKM, nāmā
DN 7 cāputrako] Σ; cāpuko D, cāputrakoṭi G, cāputrako_ M 8 kim] Σ; -n- E 8 pra-
sāritapāṇir] Σ; rājā prasāritapāṇir H 8 rājñā] Σ; om. G, sa rājñā N 8 jātāmātreṇa]
Σ; jāmātreṇa A 8 pāṇim] Σ; dakṣiṇapāṇim AB, dakṣiṇaṃ pāṇim F, pāṇi I 9 mātuh]
CDFJMNO; mātu ABEGHIKL 9 stanaṃ] EGHILN; stanau ABDFJKMO, tanau C 10 ca
stanau] Σ; om. C 10 suvarṇavarṇau] Σ; suvarṇavarṇā D 10 saṃvṛttau] Σ; saṃvṛtau
H 10 nityakālaṃ] Σ; sa nityakālaṃ AB 11 mahākṣīreṇa] ABFGHIKLN; mahatāṣīreṇa
C, mahatā kṣīreṇa DEJMO 11 pravardhate] ABE; samṛddhato C, pravardhita D, pra-
vardhitam F, pravardhatam GL, pravardhitah HIJKM, pravardhyatā N, samvardhitah O
11 kāraṇena] Σ; kāreṇena A 11 rājñāḥ] EGLTib; tasya rājñāḥ Σ, tasyā rājñāḥ C, rājā
N 12 sthāpitam] Σ; sthāpitamṃ B, khāpitam C, sthāpim K 12 abhūt] Σ; abhūva D
12 anyac ca] Σ; anaś ca C, prasannas N 12 rājño] Σ; rājña C 12 yācanakajanā] Σ;
canakajanā A, yācanakajanā-m- E, yācanakajana I 12 tadā] Σ; tatra I

sa rājā dakṣiṇaṃ pāṇiṃ prasārayaty antarīkṣe | bodhisattvaḥ sa rājā tena
 hetunā tasya buddhābhiprasannā devatā divyai ratnaviśeṣaiḥ suvarṇama-
 ṇibhiś ca pāṇiṃ paripūrayanti | sa rājā tebhyo yācanakajanapadebhyo
 'nuprayacchati | yathācintitamātreṇa sarvayācanakānāṃ sarvasukhasaṃ-
 pattikāmān dadāti | devānāṃ ca mahānti mahāpūjāsatkārāṇi karoti putra-
 hetor na ca putraṃ pratilabhate | sa pauraṇāṃ tathāgatacaityānāṃ punaḥ
 punaḥ satkāraṃ kartum ārabdhāḥ | mahānti pūjāsatkārāṇi karoti | dānā-
 ni dadāti | upavāsam upavasati | mahānti puṇyāni karoti | akṣiṇāny eva
 dānāni dadāti | tat kasya hetoḥ |

[30] bhūtapūrvam mahābrāhmaṇa asminn eva magadhaviṣaye mallā
 nāma janapade kuśinagare mahāpattanavare bhagavataḥ prabhūtaratna-
 sya śāsane samutpanno dharmacittakaḥ kaścin mahāsattvo dharmama-

1 O109r 2 K54r 3 D18v 6 J56v 7 G20r 8 B26r 8 N21r 10 F76r 11 M105v
 11 C84v, I14r

1 sa] Σ; *om.* G 1 prasārayaty] Σ; prasārya DIO, prasārayati E, prasāryā H 1 anta-
 rīkṣe] ABDEFLNTib; upary antarīkṣaḥ C, antarīkṣe ca G, ntarīkṣe sthāpayati H, antarīkṣe
 sthāpayati I, upary antarīkṣe JKM, upary antarīkṣe sthāpayati O 2 divyai] Σ; divyaiḥ
 C, divya° E, divyena G 3 suvarṇamaṇibhiś] CDEGJKMNTib; suvarṇamaṇimuktābhiś
 ABFHI, suvarṇair maṇibhiś L, suvarṇamaṇibhi muktābhiś O 3 paripūrayanti] Σ; pūra-
 yanti G 3 sa] EGN; tadā sa Σ, sa ca HITib 3 tebhyo] Σ; āgatebhyo ABF 3 yācanaka°]
 Σ; jācanaka° A, jācana° E, yācaka GH, yācanak° L 3 °janapadebhyo] GITib; °jebhyo
 A, °janebhyo BCFHJKMO, °janebhyo dānāni dadāti upavāsam upavasati D, °janebhyā
 E, °ebhyo L, °janebhyāḥ N 4 'nuprayacchati] Σ; prayacchati N, 'nuprayacchanti O
 4 °mātreṇa] Σ; °mātre L 4 °yācanakānāṃ] ABFGHILTib; °yācanakanānāṃ C, °yācana-
 kajanānāṃ DJKNO, °yācakānāṃ E, °jācanakajanānāṃ M 5 °saṃpattikāmān] Σ; °saṃpa-
 ttimānā G 5 dadāti] Σ; dadāti sma HIO 5 devānāṃ] CGJKLMN; devatānāṃ ABDEF,
 sa devatānāṃ HIO 5 mahānti] Σ; mahānti ca EHO 5 mahāpūjāsatkārāṇi] A; pūjāsatkā-
 rāṇi Σ 5 karoti] Σ; karoti dānāni dadāti upavāsam upavasati N 6 °hetor] AGFILMO;
 °hetoḥ BDJK, °heto CEH, °hetunā N 6 pratilabhate] Σ; labhate AFNO 6 pauraṇāṃ]
 DEFGHIJLM; pauraṇān A, paulāṇānāṃ C, pauraṇānāṃ BKO, pauraṇānān N 7 °caityā-
 nāṃ punaḥ punaḥ] L; °caityānāṃ purataḥ Σ, °caityābhipurataḥ C, °caityānāṃ purataḥ
 purataḥ D 7 satkāraṃ] AEGHILN; pūjāsatkāraṃ BCDFJKMO 7 ārabdhāḥ] GJKLMN;
 ārabdhā A, ārabdho BFHI, ārabdha C, ālabdhā D, ārabdhāḥ EO 7 mahānti] N; mahānti
 ca Σ 7 karoti] Σ; karoti putrahetor na ca putraṃ pratilabhate B, karoti sma HO, ca karoti
 sma I 8 dadāti] DN; ca dadāti Σ, ca dādite C, dādāti H, *om.* O 8 upavasati] Σ; upava-
 santi D 8 mahānti] CGIN; mahānti ca Σ, *om.* L 8 puṇyāni] Σ; pūjāni S 8 akṣiṇāny] Σ;
 akṣiṇyāny E 9 dānāni] GHILO; tāni dānāni ABCDEFKMN, tāni J 10 mahābrāhmaṇa]
 Σ; brāhmaṇa J 10 asminn] Σ; anyatamasminn DN 10 mallā] Σ; mallo A 11 janapade]
 CDJKLMO; janapadaḥ ABEGHIN, janapadeḥ F 11 kuśinagare] Σ; kuśinagaravare EI]
 11 mahāpattanavare] Σ; mahāpattane I, hāpattanavare J 12 prabhūtaratnasya] EGHN;
 prabhūtaratnasya tathāgatasya Σ, prabhūtaratnasya I^{ac}, prabhūtaratnatathāgatasya I^{pc}
 12 śāsane] Σ; śāsanasya D, *om.* O 12 samutpanno] Σ; samutpannaḥ EI, samutpanna L,
 utpanna N 12 °cittakaḥ] Σ; °cittaḥ GLM

- tir nāma śreṣṭhī prativasati | sa sarvasattvānām antike mahākaruṇācittam
upasthāpyemām eva mahāvidyām mahāpratisarām ārabhya dharmam
deśayati | atha kaścīd eva daridrapuruṣas taṁ dharmam śrutvā tasya ma-
hāśreṣṭhina idaṁ vacanam abravīt | aham āryasya niveśane bhṛtikarma
5 kariṣyāmi dharmam ca śroṣyāmi | yadā mama kiṁcid bhaviṣyati tadāham
dharmam pūjayiṣyāmi | tasya gṛhavyāpāram kurvato dharmam ca śṛṇva-
to apareṇa samayena tena śreṣṭhinā tasyaikam dīnāram dattam | tena
sarvasattvapariṭrāṇārtham bodhicittam utpādyā sarvasattvasādhāraṇam
kṛtvā mahāpratisararatneti niryātitaṁ | evaṁ ca praṇidhānam kṛtam | a-
10 nena dānamahāphalena mama sarvasattvānām ca dāridryasamucchedaḥ

1 A19v 2 O109v 3 H79v 3 D19r 4 K54v 6 B26v 6 G20v 7 L11r 7 N21v
10 E49r

7 Amogha 5b.7 tasyaiva paṭasyāgrataḥ svapitavyam yāvat pratyūṣakālasamaye hiraṇya-
koṣyām svapnāntare paśyati. Bhaiṣajya 14.11–12 maraṇakālasamaye.

1 °matir] Σ; °mati H 1 nāma] Σ; nā D 1 śreṣṭhī] Σ; śreṣṭhī mahādhanakanakanakasamṛddhaḥ
paripūrṇakoṣakoṣṭhāgārasaṁpannaḥ E, mahāśreṣṭhī IO 1 prativasati] Σ; prativasati
sma | sa sarvasattvānām antike mahākaroti sma H, prativasati sma L 1 sa] Σ; om. E
2 mahākaruṇācittam] ΣN^{pc}; mahākaruṇām N^{ac} 2 upasthāpyemām] Σ; utpādyā imām G
2 mahāvidyām mahāpratisarām] Σ; mahāvidyām pratisarām A, mahāpratisarām mahā-
vidyārājñīm GHIO 3 deśayati] GN; deśayanti sma A, deśayati sma Σ, deśayiṣyati sma
M 3 atha] Σ; atha sa H, om. N 3 eva] AFIL; eko BCDGJKMNO, eka E, d-eva H 3 da-
ridrapuruṣas] BCDHIJNO; daridrepurus A, daridrapuruṣaḥ EG, daridraḥ puruṣas FKLM
3 dharmam] Σ; dharmā A, om. F 3 śrutvā] ΣA^{pc}; tvā A^{ac} 3 tasya] Σ; taṁ AFL, om.
H 4 mahāśreṣṭhina] FHIO; mahāśreṣṭhitam A, śreṣṭhina BCDJKM, śreṣṭhina-m- EGL,
mahāśreṣṭhinaḥ N 4 abravīt] Σ; vīt C, abruvat W 4 bhṛtikarma] Σ; bhṛti A, bhṛkarma
C, bhṛtikarmaḥ EH, bhṛtyakarma S 5 dharmam ca śroṣyāmi] ΣI^{pc}; om. I^{ac} 5 mama]
Σ; me F 5 bhaviṣyati] Σ; bhaviṣyanti C 5 tadāham] Σ; tathāham J 6 pūjayiṣyāmi]
EGJLMO; pūjayiṣyāmīti ABCDFHIK, pūtādvariṣyāmi N 6 gṛhavyāpāram] Σ; vyāpā-
ram E 6 kurvato] Σ; kurva C, kurvataḥ L 6 ca] Σ; om. I 7 śṛṇvato] ABCDFJKM;
śṛṇvataḥ EGHILNO, śṛṇoti S 7 apareṇa] EGLN; yāvad apareṇa ABCDFJKM, athāpa-
reṇa HIO 7 samayena] AFGHILNOTib; kālasamayena BCDEJKM 7 tena] Σ; om.
ABCDN 7 tasyaikam] ABEFHO; trako CI, yaikā D, tasya GLN, eko JKM 7 dīnāram
dattam] ABEFHIO; dīnāro dattaḥ CDJKM, dīnāram ekaṁ dattam GN, dīnāraṁ dattam
L 7 tena] LTib; sa tat tena A, sa tena Σ, tat tena F 8 °paritrāṇārtham] Σ; °paritrāṇārthena
I, °paritrāṇāyartham J 8 sarvasattvasādhāraṇam] Σ; sarvasattvāsādhāraṇam F, sa sarva-
sattvasādhāraṇam I, sarvasattvānām sādharmaṇam L 9 mahāpratisara°] EGIJ; pratisarā°
A, mahāpratisarā° Σ 9 °ratneti] Σ; °ratnenti C, °ratnetibhi D, °ratne K 9 niryātitaṁ]
NO; niryātitaḥ ABCJKM, niryātā D, niryātām EFGL, tam H, niryāta I 9 kṛtam] Σ; kṛtvā
CG, kṛtvām D 10 anena] Σ; annena C 10 dānamahāphalena] ABDN; dānena ma-
hāphalena CEHIJKLMO, dānaphalena F, dānena dānamahāphalena G 10 mama] Σ;
DĀNAPATE saparivārasya H, om. N 10 sarvasattvānām] Σ; sarvasattvāsattvānām I
10 dāridryasamucchedaḥ] GLTib; dāridryaduḥkhasamucchedaḥ ABCEFKMO, dāridra-
duḥkhasamucchedaḥ DH, dāridraduḥkhasamuccheda I, dāridryaduḥkhasamucchedya
J, dāridrasamucchedaḥ N

syāt | tena kārāṇena tad dānaṃ parikṣayaṃ na gacchati |

[31] evaṃ bahuvidhānekavidhaḥ puṇyābhisamskāraḥ kṛto devatās ca pūjitā yāvanto buddhā bhagavantaḥ pūjitās tadā śuddhāvāsakāyikābhir devatābhiḥ svapne darśanaṃ dattam evaṃ cābhihitam | bho mahārāja samantajvālāmālāvisuddhisphuritacintāmaṇimudrāḥṛdayāparājita mahādha- 5 raṇī vidyārājñī mahāpratisarā nāma | yathāvidhinālikhya yathāvidhinā kalpo 'bhihita upavāsoṣitāyā yathāvidhinā agramahiṣyā devyāḥ śarīre baddhvā tatas te putrapratilābho bhaviṣyati | atha sa rājā prativibuddhas tasyā rātryā atyayena saṃkhyālipinakṣatragrahavipaṇcakān kulabrāhma-

2 M106r 4 A20r 5 B27r, C85r, O110r 6 D19v 7 I14v 7 G21r 8 K55r 8 F76v
8 N22r 9 H80r

1 syāt] Σ; kṛtaḥ syāt HILO 1 tena] ADEGHINO; anena BCFJKM, asyānena L 1 kārāṇena] Σ; kārāṇa A 1 tad] Σ; tata I, ta J, taṃ L 1 parikṣayaṃ] ABCDFGJKLTib; parikṣayaṃ paryavasāna E, parikṣayaṃ paryādānaṃ HINO, pariparikṣayaṃ M 1 na gacchati] Σ; na gacchanti D, gacchanti H, gacchati O 2 evaṃ] Σ; evaṃ ca GL, evaṃ hi HO 2 bahuvidhānekavidhaḥ] Σ; bahuvidhaḥ anekavidhaḥ AB, bahuvidhānekavidhaḥ D, anekavidhaḥ L 2 kṛto] Σ; kṛto bhū D, kṛto 'bhūd HO, kṛto bhūto I 2 devatās] Σ; devatāsās I 3 yāvanto] AB; yāvad Σ, yāva I, om. K, yā M 3 buddhā] Σ; om. AK 3 bhagavantaḥ] Σ; bhagavantā D, om. K 3 pūjitās] ABFGJLMN; pūjitā C, pūjitāḥ DE, pūjitās bhavanti H, pūjitā bhavanti IO, om. K 3 tadā] ABDHLO; tadā ca CEFGIJKMN 3 śuddhāvāsakāyikābhir] Σ; śuddhāvāsakābhir C, śuddhāvāsakāyikā D, śuddhāvāsakāyikābhiḥ E, vāsakāyikābhir H 4 svapne] Σ; svapnena DEFHN 4 cābhihitam] Σ; cābhihitam ca AB 4 bho] Σ; tato N 4 mahārāja] Σ; mahārājan D 5 samanta°] Σ; samanantara° N 5 °visuddhi°] Σ; om. A, °visuddha° H 5 °mudrā°] AEFGLHILNTib; °mahāmudrā° BCDJKMO 6 °mahādharmaṇī] Σ; om. G, °dhāraṇī N 6 vidyārājñī] EHILNO; mahāvidyārāja A, mahāvidyārājñī BCDGJKMTib 6 yathā°] CEGHLNTib; tāṃ yathā° ABDFIJKMO 6 °vidhinālikhya yathāvidhinā] EG; °vidhinābhihikhya yathāvidhinā ABCFHKMO, °vidhinābhihikhya D, °vidhinālikhya I, °vidhināṃ likhya yathāvidhinā J, °vidhinā saṃlikhya yathā L, °vidhinālikhya yathā N 7 kalpo 'bhihita] G; kalpa 'bhihitena A, kalpe 'bhihitena BFJK, kalpo ahite C, kalpo 'bhihitena D, kalpo 'bhihitaḥ E, kalpo 'bhihitāyām HI, kalpo 'bhihi(...) L, kalpe 'bhihite M, kalpo 'bhihitām N, kalpe vihitena O, kalpenābhihitena W 7 upavāsoṣitāyā yathāvidhinā agra°] EH; tathāvidhināgra° A, upavāsoṣitāyā agra° BDJKMO, upavāsoṣitāyā agra° C, upavāsoṣitāyās tathāvidhināgra° F, upavāsoṣitāyās tathāvidhinā agra° GL, upavāsoṣitāyāḥ yathāvidhināgra° I, upavāsoṣitāyām tathāvidhinā agra° N 7 śarīre] Σ; kaṇṭhe L 8 baddhvā] Σ; badhyatām L 8 tatas te] Σ; tataḥ EG 8 putrapratilābho] D; putrapratilambho Σ, om. B, putrapratirabho C 8 bhaviṣyati] AFILN; om. B, bhaviṣyanti CDE, bhaviṣyatīti GHJKMO 8 sa] Σ; om. BC 8 prativibuddhas] Σ; om. B, pratibuddha C, pratibuddhaḥ I 9 tasyā] AFGHILTib; om. B, tasyā eva CJKMO, tasyām eva D, tasyām E, stasyā N 9 rātryā atyayena] Σ; om. B, rātryām atyayena DE, rātryātyayena G, rātrā atyayena J 9 saṃkhyālipinakṣatragrahavipaṇcakān] Σ; om. B, saṃkhyāvidhinakṣatragrahavipaṇcakān C, saṃkhyālipinakṣatragrahavipaṇcakāna H, saṃkhyālipinakṣatragrahavipaṇcanakān L

ṇān saṃnipātya yathāvidhinā kalpopadiṣṭe puṣyanakṣatrarāje pratipanne susnātagātrāyā upavāsoṣitāyā agramahiṣyā devyā yathāvidhinālikhyemām mahāpratisarām vidyārājñīm kaṇṭhe baddhavān | mahatīm mahābuddhacaityeṣu pūjām akārṣīt | anekāni ca ratnaviśeṣāni sattvānām dānāni dattāni | tato navānām māsānām atyayāt putro jātaḥ | abhirūpaḥ prāsādiko darśanīyaḥ paramayā śubhavarṇapuṣkalatayā samanvāgataḥ |

[32] iti jñātvā mahābrāhmaṇa sarvakāmaṃgamāparājitā mahāpratissararatneti viśrutā mahāvidyārājñī sarvatathāgatapūjitā | śakrasyāpīyaṃ cūḍāmaṇiḥ sarvathā |

10 [33] yadā śakro devendro mahāsaṃgrāmam asuraiḥ sārddham kartukāmas tadā imām eva kavacaṃ kṛtvā cūḍāyām avasthāpya sarvāsūrān nir-

1 J57r 5 M106v 7 A20v 8 N22v 8 G21v, O110v, D20r 9 B27v 11 C85v

2 B omits a longer part here from devyāḥ śarīre baddhvā to upavāsoṣitāyā agramahiṣyā.

1 kulabrāhmaṇān] CJMO; kulaputrān brāhmaṇās A, *om.* B, kulapañcabrāhmaṇān D, kulaputrān kulabrāhmaṇān EFG, kulabrāhmaṇān kulaputrānām H, kuśalabrāhmaṇān kulaputrān I, kulabrāhmaṇā K, anukūlyān brāhmaṇān L, kulaputrabrāhmaṇān N 1 saṃnipātya] Σ; *om.* B, saṃnipāta D 1 yathāvidhinā] Σ; *om.* B 1 kalpopadiṣṭe] E; kalpopadiṣṭena ACFHKLMNO, *om.* B, kalpopaditena D, kalpoddīṣṭe G, kalpoddīṣṭena I, kalpodiṣṭena J 1 puṣyanakṣatrarāje] Σ; puṣyai nakṣatrarājena O 2 pratipanne] Σ; *om.* B, pratipane C, pratipaneṣu O 2 °gātrāyā] FHLMO; °gātrayā ACDEJKN, *om.* B, °gātrāyāḥ I 2 upavāsoṣitāyā] GHILMO; upavāsoṣitayā ACDEJKN, *om.* B, upaśāsoṣitāyā F 3 yathāvidhinālikhyemām] DEGIJN; yāvidhinābhilikhyemām A, yathāvidhinābhilikhyemām BCFHKLMO 3 vidyārājñīm] GLNO; mahāvidyārājñīm Σ 3 mahatīm] CGHIJKMNO; mahatīm ca ABFL, *om.* D, mahatīm E 4 °cāityeṣu pūjām] Σ; °ityeṣu pūjām A, °cāityapūjām B, °cāityeṣu dārapūjām HIO 4 anekāni] Σ; anyekāni D 5 dattāni] CEGJKMN; dadāti sma ABDFHIO, dadāti L 5 navānām] Σ; navānā AH, navānāmmanām E 5 putro] Σ; prasūto J 5 jātaḥ | abhirūpaḥ] Σ; jāto | abhirūpaḥ C, jāto 'bhirūpāḥ D, jāto 'bhirūpaḥ JKM 6 prāsādiko] Σ; prāsādika E, prāsādiko prāsādiko J, prāsādikaḥ N 6 paramayā] Σ; parama IL 6 °puṣkalatayā] Σ; °puṣkatayā E 7 iti] EGHILNTib; iti | tato ABCFJKMO, iti | tato rājñā D 7 °kāmaṃgamāparājitā] Σ; °kāmaṃgatāparājitā nāma A, °kāmaṃgamāparājitā nāma BFJ 8 °pratissara°] G; °pratissarā° Σ 8 °ratneti] Σ; °ratnā D, °ratnam iti HIO 8 °tathāgatapūjitā] Σ; °tathāgatasya pūjitā C, °tathāgatapūjitāḥ E 8 śakrasyāpīyaṃ] Σ; śakrasya cāpīyaṃ C, śakrasya vāpīyaṃ E, śakrabrahmasya cāpīyaṃ H, śakrasyeyam N 10 yadā] Σ; yathā C 10 devendro] N; devānām indro Σ, devānām indraḥ I 10 asuraiḥ] Σ; asurendraiḥ I 11 tadā imām] CDIJMNO; tadainām ABF, iyam E, tadā iyam GH, tadaimām K, tademām L 11 kavacaṃ] EGLNTib; mahāvidyārājñīkavacaṃ ABF, mahāvidyākavacaṃ CDO, vidyākavacaṃ H, vidyām kavacaṃ I, mahāvidyām kavacaṃ JKM 11 kṛtvā] EGH^{ac}LNTib; kṛtvā saṃgrāmamādhye 'vatīrya ABCDFI^{pc}JKMO 11 avasthāpya] BCDGJKM; avasthāpayitvā A, sthāpya E, sthāpayitvā F, cāvasthāpya H, copasthāpya ILO, cāpasthāpya N 11 sarvāsūrān] CDEGIJKLN; sarvān asūrān ABFH, sarvāsūrā M, sarvānn asūrān O

jitya parājitya sukhaṃ svastinā kṣemena devapuraṃ praviśati | sarvā-
surair adhr̥ṣyo bhavati |

[34] evaṃ hi mahābrāhmaṇa prathamacittotpādam upādāya bodhisat-
tvasyemāṃ mahāpratisarāṃ mahāvidyārājñīm dhārayataḥ sarvamārair
anavamṛdyatā bhavati | yasyaiśā kāyakaṇṭhagatā bhaviṣyati sa sarvata- 5
thāgatādhiṣṭhito bhaviṣyati | sarvabodhisattvasaṃrakṣito bhaviṣyati | sar-
vadevamanuṣyārājārājāmātyabrāhmaṇagr̥hapatibhiś ca satatasamitaṃ
vanditaḥ pūjitaḥ saṃmānito bhaviṣyati | sarvadevāsuraḥ garuḍakiṃnara-
mahoraḡābharcitaḥ pūjito bhaviṣyati | sa mahāsattva ity uvāca bhagavān
mārabalapramardakaḥ | sarvavyādhivigato bhaviṣyati | sarvetyupadra- 10

1 L11v 1 K55v 4 I15r 7 H80v 8 B28r 8 F77r 8 A21r, M107r, N23r 10 G22r
10 E49v, D20v

7 Bhaiṣajya 1.7–8 rājāmātyabrāhmaṇagr̥hapatisaṃhatyā. SarvaVyūha 52.18 sarvarājārā-
japutrāmātyābhinandanīyāḥ, 79.16 rājārājaputramahāmātrāmātyair, 80.7–8 bhikṣubhikṣ-
uṇyupāsakopāsikārājārājaputramahāmātrāmātyā.

1 nirjitya parājitya] GNTib; nirjitya ca AF, nirjitya BCDHIJKMO, nirjityāparājitaḥ EL
1 svastinā] Σ; svasti EN 1 praviśati] Σ; praviśati sma LO 2 adhr̥ṣyo] Σ; anavadhr̥ṣyo
A, avadr̥ṣyo B, anavamṛdyo F 2 bhavati] Σ; bhaviṣyati CI 3 prathamacittotpā-
dam] Σ; prathamacittotpām D, pratha(...) H, pramathacittotpādam K, prathamacittotpā-
dām O 3 upādāya] Σ; upādāya yāvad ABF 4 bodhisattvasyemāṃ] BEHIMNTib;
bodhisattvasya mahāsattvasyemāṃ ACDFJKLO, bodhisattvasyemāṃ eva G 4 mahā-
pratisarāṃ] Σ; pratisarāṃ A, mahāpratisarā L 4 mahāvidyārājñīm] Σ; vidyārājñīm
L 4 dhārayataḥ] Σ; dhārayātavyā E, dhārayatā J 4 sarvamārair] Σ; sarvāsuraḥ IL
5 anavamṛdyatā] Σ; anamṛdyato A, avamṛdyatā D, anavamṛddhatā H 5 bhavati] Σ;
bhaviṣyati B 5 yasyaiśā] Σ; yasyeśā vidyā A, yasyaiśā vidyā B, yasāśā C, yasyaiśā ma-
hāvidyā J 5 bhaviṣyati] Σ; bhaviṣyanti C 5 sa] Σ; om. K 6 ādhiṣṭhito] Σ; ādhiṣṭhitā
A 6 bhaviṣyati] Σ; bhaviṣyanti C, bhavati E 6 sarvabodhisattvasaṃrakṣito] EGNTib;
sa sarvabodhisattvasaṃrakṣito ABILO, sarvabuddhabodhisattvasaṃrakṣito CJKM, sar-
vabuddhabodhisattvaiḥ saṃrakṣito D, sa sarvabuddhabodhisattvasaṃrakṣito F, sa sar-
vabodhisattva(...) H 6 bhaviṣyati] ΣI^{ac}; bhaviṣyanti C, bhavati G, (...) H, bhaviṣyati |
sarvabuddhabodhisattvasaṃrakṣito bhaviṣyati I^{Pc} 7 sarvadeva°] CGIJKMNO; sa sar-
vadeva° ABDFL, sadeva° E, (...) H 7 °manuṣya°] GLNTib; °mānuṣāsurasya lokasya° AI,
°mānuṣāmānuṣa° B, °manuṣyāmanuṣya° CJKMO, °manuṣyāmanuṣyaiḥ° D, °mānumā-
nuṣāsurasya lokasya° E, °mānuṣāsuralāka° F, (...) H 7 °rāja°] Σ; om. EL, (...) H 7 °rājā-
mātya°] Σ; °rājamahāmātya° N 8 satatasamitaṃ] Σ; satataṃ samitaṃ D 8 saṃmānito]
Σ; saṃmadito C 8 bhaviṣyati] Σ; bhaviṣyanti C 8 sarvadevāsura°] ABCDEF^{ac}JKMN;
sadevamānuṣāsura° G, sa sarvadevāsura° F^{Pc}HILO 9 °kiṃnara°] Σ; om. BC, °gandha-
rvakiṃnara° S 9 °ābharcitaḥ] ABDFHILNO; °ācittaḥ C, °ābharcita EJKM, °ābharcito
mānitaḥ G 9 bhaviṣyati] Σ; bhaviṣyanti C 9 bhagavān] Σ; sa bhagavān iva H, sa
bhagavān I 10 mārabala°] Σ; māravara° B, māra° C 10 bhaviṣyati] Σ; bhaviṣyanti
C

vopasargāś cāsyā praśāmyanti | tasya mahāsattvasya sarvaśokavigamo
bhaviṣyati | sarvadevatāś cāsyā satatasamitaṃ rakṣāvaraṇaguptiṃ sam-
vidhāsyanti |

- [35] imāni cānena catvāry aparājītāmahāmantrahṛdayāni satatasamitaṃ
5 likhitvā kāyagatāni kṛtvā dhārayitavyāni satatasamitaṃ manasikarta-
vyāni svādhyāyitavyāni bhāvayitavyāni cādhyāśayena | sarvaduḥsvap-
nadurnimittāmaṅgalyabhāvā vinaśyanti sarvasukhasaṃpattayaś ca prā-
durbhaviṣyanti |

atra mantrapadāḥ siddhāḥ sarvakarmakarāḥ śubhāḥ |

- 10 om amṛtavare vara 2 pravaraṇisuddhe hūṃ 2 phaṭ 2 svāhā |

1 O111r 5 K56r 5 C86r 7 J57v 7 B28v 10 A21v

1 Amogha 5b.5 sarvvakalikalahadurbhakṣavigrahavivādaḍimbaḍamaraduḥsvapnaītyupa-
dravopasargopāyāsasarvvavyādhibhiḥ sarvarogāḥ praśamiṣyanti, 19a.1 sarvvetyupadra-
vopasargopāyāsāḥ sarvvamāreṣu prasamayitukāmeṣu snātavidyādhareṇa śucinā śuciva-
straprāvṛte bhaviṣyavyam. SuvPrabh 95.1–2 svaviśayaṃ ca sarvabhayopadravopasargopā-
yāsebhyaḥ parimocayitukāmo bhavet. 2 Amogha 2b3 devatā cāsyā satatasamitaṃ
rakṣāvaraṇaguptaye sthāsyanti. 7a.4 sarvvadevatā cāsyā rakṣāvaraṇaguptaye samvidhā-
syanti. 7 Bhaiṣajya 18.10–19.1 sarvaduḥsvapnadurnimittāmaṅgalyāś ca bhāvāḥ praśa-
miṣyanti. 9 MaMantr 613.1, 618.3 ete mantrapadāḥ siddhāḥ siddhagāthā jinoditāḥ.

1 sarvetyupadravopasargāś] CDGJKMNOTib; sarvetyupadravopāyāsopasargāś ABF, sar-
va ityupadravopasargāś E, sarvopadravopasargāś HI, sarvetyupadravopasargopāyāsāś
L 1 praśāmyanti] Σ; praśāmyati H 1 °śokavigamo] JKMO; °śokavigato Σ, °śokamo
D 2 bhaviṣyati] Σ; bhaviṣyanti GIN 2 °devatāś] Σ; °devatā HL 2 satatasamitaṃ]
Σ; satataṃ samitaṃ DF 2 rakṣāvaraṇaguptiṃ] Σ; rakṣāvaraṇaṃ guptiṃ cāsyā E, rakṣā-
varaṇaguptiṃ ye J 4 cānena] Σ; cāsyānena I 4 catvāry] Σ; om. Tib 4 aparājītā°] Σ;
āparājītā° EHI, aparājītāni° L 4 °mahā°] ELNTib; °mahāvidyā° Σ 4 °mantrahṛdayāni]
EGN; °mantrapadahṛdayāni ABCDFJKM, °mahāmantrahṛdayāni dhārita H, °mahāma-
ntrahṛdayāni IL, °mahāmantrapadahṛdayāni O 4 satatasamitaṃ] Σ; satataṃ samitaṃ
DF 5 likhitvā] Σ; om. G 5 kāyagatāni] NTib; kāyakaṇṭhagatāni Σ, om. G, kāyaka-
ṇṭhagatān HM 5 dhārayitavyāni] Σ; dhārayitavyā D 5 satatasamitaṃ] ABEGLN;
satataṃ samitaṃ CDF, satatasamitaṃ ca HIJKMO 6 manasikartavyāni] Σ; manasika-
rtavyāni vācayitavyāni AFL, manasikartavyā vācayitavyā D, kartavyāni N 6 svādhyā-
yitavyāni] ABEGN; svādhyātavyāni CFHIJKMO, satataṃ samitaṃ svādhyāyitavyātavyāni
| manasitavyāni D, svādhyāyitavyāni H, om. L 6 bhāvayitavyāni] Σ; om. EGIL 6 cā-
dhyāśayena] Σ; cādhyāniśayena C, cādhyāśayena tataḥ L 7 °duḥsvapna°] Σ; °duḥkha-
duḥsvapna° DTib, °duḥkha° N, °duḥsvapnaduḥśakuna° S 7 °durnimittāmaṅgalya°]
EFGJKLMO; °durnimittāmaṅgala° ABDIN, °duḥnimittāmaṅgalā° C, °durnimittāmaṅga-
lya° H 7 °bhāvā] Σ; °bhāva C, °bhāvani E, °bhāvāni I 7 °sukhasaṃpattayaś] Σ;
°susamṛpattayaś H 9 sarva°] Σ; kasarva° J 9 śubhāḥ] Σ; om. O, śrutāḥ W 10 om]
A^{ac}BDEGLN; tadyathā | om A^{pc}CFHIJKMO 10 amṛtavare] ΣJ^{pc}; amṛte amṛtavare GTib,
amṛvare J^{ac} 10 vara 2] Σ; vara A 10 phaṭ 2] Σ; phaṭ O 10 svāhā |] Σ; svāhā |
mūlamantra L

om amṛtavilokini garbhasaṃrakṣaṇi ākarṣaṇi hūṃ 2 phaṭ 2 svāhā |
 aparājitaḥṛdayam |
 om vimale jayavare amṛte hūṃ 2 phaṭ 2 svāhā |
 om bhara 2 saṃbhara indriyabalaviśodhani hūṃ 2 phaṭ 2 ruru cale
 svāhā |
 upaḥṛdayavidyā |

5

[36] aśeṣaiḥ sarvabuddhabodhisattvaiś ca ekasaṃnipāte ekasvaranir-
 ghoṣeṇa imāni dhāraṇīmantrapadāni bhāṣitāni | mahāpratisarāmahāvidyā-
 rājñīhṛdayakavacāny etāni mantrapadāni sarvatathāgatamudrayā mudritā-

1 N23v 3 I15v, M107v 4 G22v 4 H81r, D21r 6 L12r 7 O111v 8 B29r

4 Amogha 3b.1 kaṇa kaṇa kiṇi kiṇi kuṇu kuṇu cara cara indriyabalabodhyaṅgacaturā-
 ryasatyasaṃprakāśaka 4 Vasudhārā 135.14 om śrīruru svāhā 8 SuvPrabh 89.12–14
 tena kālena tena samayenaikapadenaikavācikaasvaranirghoṣeṇa tasya dharmabhāṇaka-
 sya bhikṣor dharmāsanagatasya itad ūcuḥ.

1 °saṃrakṣaṇi] ΣHP^cN^{pc}; °saṃkṣaṇi H^{ac}, °saṃraṇi N^{ac} 1 phaṭ 2] Σ; phaṭ O 2 a-
 parājitaḥṛdayam] Σ; aparājitaḥṛdayamantraḥ B, *om.* EN 3 vimale] EGI; vimale vipule
 ABDFHKNOTib; vipare vipule C, vipule vimale JL, male vipule M 3 jayavare] Σ; ja-
 yavare jayavāhini ABFTib 3 amṛte] CDEGJKLMN; amṛte viraje ABFHIO 3 hūṃ 2
 phaṭ 2] Σ; hūṃ phaṭ O 4 saṃbhara] F; saṃbhara 2 Σ 4 °viśodhani] Σ; °viśodhane D,
 °viśodhani 2 O 4 hūṃ 2 phaṭ 2 ruru cale] ABDEFGKM; ruru care hūṃ 2 phaṭ 2 C, hūṃ
 2 phaṭ 2 svāhā | rakṣa 2 DĀNAPATE saparivārasya sarvasattvānāṃ ca | om ruru cale phaṭ
 2 H, hūṃ 2 rakṣa 2 mām om ruru cale phaṭ 2 I, hūṃ 2 phaṭ 2 J^{ac}N, hūṃ 2 phaṭ 2 ruru cale
 2 J^{pc}, rakṣa 2 UḍḍĀKĀM ruru cale hūṃ 2 phaṭ 2 L, rakṣa 2 mām om ruru cale hūṃ 2 phaṭ
 2 O 6 upaḥṛdayavidyā] JKN; om maṇidhari vajriṇi mahāpratisare hūṃ 2 phaṭ 2 svāhā
 | upaḥṛdayavidyā AEFGI, upaḥṛdayavidyā | om maṇidhari vajriṇi mahāpratisare hūṃ 2
 phaṭ 2 svāhā BCM^{pc}, om maṇidhari vajriṇi mahāpratisare hūṃ 2 phaṭ 2 svāhā | rakṣa 2
 mām sarvasattvāṃś ca | upaḥṛdayavidyā D, om maṇidhara vajriṇi mahāpratisare hūṃ
 2 phaṭ 2 svāhā | upaḥṛdayavidyā H, om maṇidhari vajriṇi mahāpratisare UḍḍĀKĀYĀ
 rakṣām kuru svāhā | upaḥṛdayavidyā | mahāpratisarāḥṛdaya L, uḥṛdayavidyā M^{ac}, upa-
 ḥṛdayavidyā | om maṇidhari vajriṇi mahāpratisare hūṃ 2 phaṭ 2 svāhā | ḥṛdayavidyā
 O 7 aśeṣaiḥ] Σ; aśeṣair BL, idaṃ mantra aśeṣai C, aśeṣais K, aśeṣai M 7 sarvabuddha-
 bodhisattvaiś] CDEJ; sarvabuddhaiḥ bodhisattvaiś A, bodhisattvaiś ca sarvabuddhaiś B,
 sarvabuddhair bodhisattvaiś FGIMN, sarvabuddhair bodhisattvai HK, bodhisattvaiś L,
 sarvabuddhai bodhisattvaiś O 7 ca] Σ; śrāvakair H, ca śrāvakaiḥ IO, *om.* K 7 ekasa-
 ṃnipāte] *corr.*; ekasvarasaṃnipātena AFHIO, ekasaṃnipātena BDEJKMN, evāsaṃnipā-
 tena C, ekaḥsaṃnipāte G, ekasaṃnipātitenā L 8 bhāṣitāni] Σ; bhāṣitavyāni H, *om.* I
 8 °pratisarā°] Σ; °pratisarāni° C 9 °mahāvidyārājñī°] Σ; °mahāvidyā° C, °vidyārājñī°
 G 9 mantrapadāni] Σ; *om.* E, mantrapatrapadāni W, mahāmantrapadāni S 9 °tathā-
 gatamudrayā] EGI^{ac}NTib; °tathāgatadharmamudrayā ABFI^{pc}JKMO, °tathāgatāmudrayā
 C, °tathāgatadharmahṛdayā D, °tathāgatamudrā HL

ni | atidurlabham apy eṣāṃ śravaṇaṃ kiṃ punar likhanapaṭhanavāca-
 nadhāraṇaparadeśanā | buddhakṛtyam etad iti jñātavyam | iyaṃ hy a-
 tīva sarvatathāgataiḥ praśaṃsitānumoditā vyākṛtā | paramadurlabheyam
 mahādhāraṇī | aparājītā mahāpratisarā | nāmadheyam api paramadurla-
 5 bhaṃ sarvapāpakṣayaṃkarī mahābalaparākramā mahātejā mahāprabhā-
 vā mahāguṇodbhāvanī sarvamāraḥkāyikadevatāvidhvaṃsanakarī sarva-
 vāsanānusaṃdhimārapāśchedanakarī | paramantramudrāviśakākhorda-
 cūrṇakiraṇaprayogavidveṣaṇābhicārukāṇāṃ ca duṣṭacittānāṃ vidhvaṃ-
 sanakarī | buddhabodhisattvāryagaṇavarapūjābhiratānāṃ paripālanaka-
 10 rī |

1 F77v 3 K56v 3 C86v 4 A22r 6 N24r 6 G23r 7 D21v 7 B29v 8 M108r
 9 O112r

5 SuvPrabh 2.7–8 sarvapāpavināśārthaṃ sarvapāpakṣayaṃkaram. 7 Akṣayamati 13
 sarvakleśavāsanānusaṃdhisamudghātanābhiyuktais. 7 MaSāPra 27.14 cchedanī mā-
 rapāśasya. 8 Bhaiṣajya 13.11–14.1 kākhordavetālānuprayogena jīvitāntarāyaṃ vā śa-
 rīravinaśaṃ vā kartukāmāḥ. STTS II.2352 tatredaṃ vajrakulānurāgaṇasiddhitantram ||
 buddhājñākāritārthaṃ hi duṣṭānāṃ abhicārukaiḥ | krodhāt sattvaviśuddhyartham idaṃ
 vajrānurāgaṇam ||

1 śravaṇaṃ] Σ; śramaṇaṃ CFH 1 likhana°] Σ; likhanalekhana° HI 2 °vācanadhāra-
 ṇa°] CGMN; °vācanadhāraṇasvādhyāyanabhāvana° ABF, °dhāraṇavācanasvādhyāyana°
 D, °dhāraṇavācana° EJKL, °vācanadhāraṇoccāraṇataḥ° HI, °vācanadhāraṇoccāraṇa° O
 2 °paradeśanā] Σ; °paradeśanāc ca G, °paradeśanāḥ KMO 2 jñātavyam] Σ; jñātavyaḥ
 C, tavyaṃ D, jñātavyaṃ ca HIO, jñātavyā W 3 atīva] Σ; atīva sarvapāpakṣayaṃkarā
 W 4 °dhāraṇī] Σ; °vidyādhāraṇī IO 4 mahāpratisarā] Σ; mahāpratisarā vidyārā-
 jñī I 4 nāmadheyam] EGN; asyā nāmadheyaśravaṇam AFIJMO, asyā namadheyam
 śravaṇam BD, asyā nāmadhyeyasavaṇam C, asyā nāmadheyaśramabrāhmaṇaṃ H, asyā
 nāmadheyaśramaṇam K, nāmadheyaśravaṇam L 5 °durlabham] AEFIN; °durlabham
 iyaṃ BCJKMO, °durlabhayiyaṃ D, °durlabheyam GHL 5 mahātejā] Σ; om. L 6 mahā-
 prabhāvā] Σ; mahāprabhā EJN, om. L 6 °guṇodbhāvanī] CEJK^{ac}MNO; °guṇodbhāva-
 nīyā mahānubhāvā ABD, °guṇodbhāvanī mahānubhāvā F, °guṇodbhāvanī mahāprabhā-
 vā GHIL, °guṇodbhāvanīyā K^{Pc} 6 °māraḥkāyika°] Σ; °māraḥkāyikā° CDFN, °pāpakāyika°
 L 6 °devatā°] Σ; °devatābhi°AB, °devā° D 7 °vāsanānusaṃdhi°] EGHILNTib; °vā-
 sanānusaṃdhisamudghātanakarī ABCDJKMO, °vāsanānusaṃdhe samudghātanakarī F
 7 °mārapāśa°] EGHILTib; °sarvamārapāśa° ABCDJKMO, °sarvamārapā° F, °māpāśa° N
 7 °cchedana°] ABDEGHILN; °samucchedana° CJKMO, °mucchedana° F 7 °mudrā°]
 Σ; om. L 8 °kākhordacūrṇakiraṇa°] Σ; °kākhordākiraṇa° C, °kākhordakiraṇa° KMTib
 8 °prayoga°] Σ; °yoga° AB 8 °ābhicārukāṇāṃ] Σ; °ābhicārakāṇāṃ BDJ 8 ca] Σ; cā C, ci
 D, om. N 8 duṣṭacittānāṃ] Σ; duṣṭacittānāṃ ca D, sarvaduṣṭacittānāṃ HIO 9 vidhva-
 ṃsanakarī] Σ^{Pc}; vidhvaṃsakarī^{J^{ac}} 9 buddha°] G; sarvabuddha° Σ, yāvat sarvabuddha°
 L 9 °āryagaṇavara°] Σ; °ārya° G 9 °ratānāṃ] EGHILMNTib; °ratānāṃ ca sattvānāṃ
 ca A, °ratānāṃ sattvānāṃ BK, °ratānāṃ cā sattvānāṃ CJ, °ratānāṃś ca sattvānāṃ D, °ra-
 tānāṃ ca sattvānāṃ FO 10 paripālanakarī] Σ; pālanakarī C

mahāyānodgrahaṇalikhanavācanapaṭhanasvādhyāyanaśravaṇadhāra-
nābhiyuktānām paripālikeyaṃ mahādhāraṇī | yāvadbuddhabodhipa-
ripūrayitriyaṃ mahābrāhmaṇa mahāpratisarā vidyārājñī na kvacit pra-
tihanyate | sarvatra ca mahāpūjāṃ prāpnoti yathāhaṃ śāstā jītaśiṣaḥ
|

5

[37] kim iti | pūrvaṃ parijñātavatīyaṃ mahāvidyā sarvavighnavināya-
kānām vidhvamsayitrī |

yadā ca bhagavān vipulaprahasitavadanamaṇikanakaratnojjvalaraśmi-
prabhāsābhyudgatarājas tathāgato 'rhan samyaksambuddhaḥ prathamā-
bhisambuddho yena bodhimaṇḍas tenopasaṃkrāntaḥ sarvabuddhapraśa-
staṃ dharmacakram pravartayitukāmas tadā tasya bhagavataḥ sarva-
māraiḥ saparivārair anekamāraakoṭīniyutaśatasahasraparivṛtair nānārūpa-

10

2 H81v 2 I16r 6 A22v 7 K57r 7 B30r 8 E50r, J58r 9 N24v 10 C87r, G23v
11 D22r 11 F78r

2 SM 206 rāgadveṣamohavāsanānusandhipāśacchedanakarī, paramantramudrāviśakā-
khorddacūrṇaprayogavidveṣanābhicārakānām ca duṣṭacittānām vidhvamsanakarī, sar-
vabuddhabodhisattvāryyagaṇavarapūjābhiratānām paripālanakarī, mahāyānodgraha-
ṇalikhanapaṭhanavācanasvādhyāyanaśravaṇadhāraṇābhiyuktānām parirakṣanakarī 8 A-
mogha 10b.2–3 om vividhamaṇi kanakaratnojjvalabhūṣaṇamaṇimaṇi amoghamaṇi svā-
hā.

1 °vācanapaṭhana°] Σ; °paṭhanavācana° CEL, °vā(...)° H 2 °dhāraṇābhiyuktānām] Σ;
°dhāraṇadhāraṇābhiyuktānām D, °dhāraṇābhiprayuktānām J 2 paripālikeyaṃ] Σ; pa-
ripālīni iyaṃ I 2 mahādhāraṇī] Σ; mahādhaṇī C 3 °paripūrayitriyaṃ] Σ; °paripūraya-
ti iyaṃ C, °paripūriyitriyaṃ H, °pūrayitriyaṃ K 3 vidyārājñī] LN; mahāvidyārājñī Σ
3 na] Σ; na ca N 4 mahāpūjāṃ] Σ; pūjāmahāpūjāṃ J, mahatām pūjāṃ M 4 prāpnoti] Σ;
prāpnoti D 4 yathāhaṃ] Σ; yathāyaṃ G, yathā cāhaṃ IO 4 jītaśiṣaḥ] Σ; jītaśiṣaḥ
L, jītaśiṣaḥ W 6 parijñātavatīyaṃ] CEGJLNTib; parijñātavatīyaṃ mahābrāhmaṇa
ABDFKMO, parijñātavatīyaṃ mahābrāhmaṇo H, om. I 6 mahāvidyā] GHILNTib; ma-
hāpratisarā mahāvidyārājñī ABF, mahāvidyārājñī CDJKMO, mahāvidyāyā E 7 vidhva-
msayitrī] Σ; vidhvamsanayitrī C 8 ca] Σ; om. H 8 bhagavān] Σ^{Fac}; bhagavabhi C, sa
bhagavān F^{Pc} 8 °vadana°] Σ; °vana° C, °vadanā bhūtvā° F, °vadano bhūtvā° H 8 °ka-
naka°] Σ; °kanakarajata° F, °ratnakanaka° N 8 °ratnojjvala°] GJKLM; °ratnojjvalana°
AC, °ratnojvalana° B, °ratnojvala° DEFHIO, °prabhājvala° N, °ratnajvala° W 9 °raśmi°]
Σ; om. N 9 °rājas] Σ; °rājo nāma ABFH 9 samyaksambuddhaḥ] ΣTib; tat samya-
ksambuddha C, samyaksambuddha iti sa bhagavan H, samyaksambuddha iti sa bhaga-
vān I, samyaksambuddha iti bhagavān O 10 °maṇḍas] Σ; °maṇḍalas C, °maṇḍapas
S 10 tenopasaṃkrāntaḥ] EGHLNOTib; tenopasaṃkrānta upasaṃkramya ABCDFIJKM
11 °praśastaṃ] Σ; °praśastaṃ nāma E, °prastaṃ N 11 tasya bhagavataḥ] Σ; ca adhr̥syas
ca bhaviṣyati C, stasya bhagavataḥ L 12 °māraiḥ] Σ; °mārā L, °māraḥ N 12 saparivā-
rair] Σ; saparivārāḥ L 12 °māra°] Σ; om. C 12 °niyuta°] Σ; om. N 12 °sahasra°] Σ;
°sahasrānām° D, °sahasrai° E, °sahasraiḥ° I 12 °parivṛtair] K; °parivṛttair Σ, °parivārā-
vṛtai puraskṛta H, °parivṛtaḥ puraskṛtaḥ I, °parivṛttai J, °parivṛtāḥ L

virūpabhayabhairavaśabdākulair bahuvidhamāraṣayavikurvaṇādhi-
 ṣṭhānair nānapraharaṇavrṣṭim abhinirmāyāgatya caturdiśaṃ parivāryā-
 nantāparyantamāraḥkoṭīniyutaśatasahasrātirekāḥ pāpīyāṃso antarāyaṃ
 kartum ārabdhāḥ | tataḥ sa bhagavān vipulaprahasitavadanamaṇikanaka-
 5 ratnojjvalaraśmiprabhāsābhyudgatarājo muhūrtaṃ tūṣṇīm āsthāya imāṃ
 mahāpratisarāṃ mahāvidyāṃ manasā saptakṛtvaḥ pravartayāṃ āsa | sa-
 manantarapravartite 'smin mahāpratisare vidyārāje tatksaṇād eva sarve
 te mārāḥ pāpīyāṃso dadṛśur bhagavata ekaikasmād romavivarād aneka-
 koṭīniyutaśatasahasrāṇi saṃnaddhabaddhakavacānāṃ jvalitakhaḍgapa-

1 L12v 2 M108v 2 O112v 5 B30v 6 A23r 8 H82r 8 K57v 9 N25r 9 I16v
 9 D22v

9 Kāraṇḍa 116 (...)ś ca likhet | sannaddhabaddhakavacayo[g] (...).

1 °virūpa°] Σ; *om.* BHJ 1 °bhairava°] Σ; °bhairavai° J, °bhairavair ca° M 1 °śabdākulair]
 Σ; °śadākulair C, °sarvadākulair D, °śabdākulaiḥ E, °śabdākulai J, °śabdākulāḥ L 1 ba-
 hu°] Σ; *om.* L 2 °ādhiṣṭhānair] GNTib; °ādhiṣṭhānādhiṣṭhitair ABFHKMO, °ādhiṣṭhitā-
 nādhiṣṭhitair C, °ādhiṣṭhānādhiṣṭhitaiḥ D, °ādhiṣṭhānaiḥ EI, °ādhiṣṭhānādhiṣṭhitai J, °ā-
 dhiṣṭhānādhiṣṭhitāḥ L 2 °vrṣṭim] L; °vrṣṭin ABGJ, °vrṣṭibhir CIN, °vrṣṭir DKM, °vrṣṭiniyā
 E, °vrṣṭi F^{ac}, °vrṣṭir F^{pc}HO, 2 abhinirmāyāgatya] ΣF^{pc}; abhinirmāyāgatya E, bhinirmā-
 yāgatya F^{ac} 3 parivāryānantāparyantamāraḥkoṭīniyutaśatasahasrātirekāḥ] DL; *om.* ΣTib
 3 pāpīyāṃso antarāyaṃ] L; parivāryāntarāyaḥ AFKO, parivāryāntarāyaṃ BGHIJNTib,
 parivāryāntarāyaṃ C, mārāḥ pāpriyāsāntarāyaḥ D, parivāryāvasthitāntarāyaṃ E, pa-
 rivāryāntarāyaḥ M 4 ārabdhāḥ] EILM; ārabdhas ABD, ārabdha C, ārabdhāḥ FGJKNO,
 ārabdhās H 4 tataḥ] Σ; tadā GH, tata M 4 sa] Σ; sa ca J 5 °kanaka°] Σ; *om.* M,
 °kana° N 5 °ratnojjvala°] CGJKLM; °ratnojjvalana° AN, °ratnojvalana° BI, °ratnojvala°
 DEFHO, °ratnajvala° W 5 °raśmi°] Σ; *om.* L 5 °rājo] CEGHIJLNO; °rājo nāma tathā-
 gato 'rhan samyaksambuddho AFK, °rājo nāma tathāgato 'rhak saṃmyaksambuddho B,
 °rāja D, °rājas nāma tathāgato 'rhan samyaksambuddho M 5 tūṣṇīm] Σ; tūṣṇībhāvaṃ
 O 5 āsthāya] Σ; āsthāyaya E 6 mahāvidyāṃ] GN; mahāvidyārājñīm Σ, vidyārājñīm
 LTib 6 manasā] Σ; manaso A 6 °kṛtvaḥ] Σ; °kṛtya D, °kṛtva EN 7 samanantara°]
 Σ; samantaraḥ° C, samantara° EO, *om.* L 7 °pravartite 'smin] GN; °pravartitāyāṃ asyā
 A, °pravartitāyāṃ asyāṃ BCDHFHJKLO, °pravartitasmin E, °pravartitāyāṃ IM 7 mahā-
 pratisare] EGN; pratisarāyāṃ A, mahāpratisarāyāṃ BCFHIJ^{pc}KLMO, mahāpratisarā D,
 mahāpratisāyāṃ J^{ac} 7 vidyārāje] EGN; mahāvidyārājñyāṃ ABCDFHKM, mahāvidyā-
 rājñāṃ IJO vidyārājñāṃ L 7 sarve] Σ; sarva N 8 te] Σ; *om.* ELN 8 mārāḥ] Σ;
 duṣṭamārāḥ S 8 pāpīyāṃso] Σ; pāpīyasā C 8 dadṛśur] CDEIHJKMO; dadṛśus ABF,
 dadṛśu G, dadṛśuḥ LN 8 bhagavata] GHJKMNO; tasya bhagavataḥ A, tasya bhagavata
 BF, bhagavāta C, bhagavataḥ DEI, *om.* L 8 romavivarād] EGIJKLMN; romakūpaviva-
 rād ABCDFHO 9 aneka°] CEGJKLMN; anakāni ABDFHIO 9 °koṭī°] CGKMNTib;
 nirmitamāraḥkoṭī° ABDE, °māraḥkoṭī° EIJL, nirmitakoṭī° HIO 9 °sahasrāṇi] CDG; saha-
 srāṇi puruṇāṃ E^{ac}, °sahasrāṇi puruṣānāṃ ΣE^{pc} 9 °baddha°] CDEGJKMNO; °baddhai°
 A, *om.* BFHILTib 9 °kavacānāṃ] Σ; °kavacitānāṃ ABH, °kavacitaṃ F, °kavacakavacitā-
 nāṃ I 9 jvalita°] Σ; jvālita° A, jvalitaśarīra° HO, jvalitaśarīraṃ° I 9 °khaḍga°] Σ; *om.*
 AFG

raśupāśamudgarāsitriśūlahastānām evaṃ vācaṃ pravyāharamāṇāni nir-
gacchanti | gr̥hnata 2 bandhata 2 duṣṭamārāṃ vidhvamṣayata duṣṭacittā-
nām vicūrṇayata jīvitam sarvaduṣṭagrahavighnavināyakānām ye bhaga-
vato viheṭhām kurvanti | tatas te sarvaduṣṭamārān maitrīkhaḍgenābhinir-
jitān kṛtvā kecic chikṣāpadāni grāhitāḥ kecid yāvad anuttarāyām sam- 5
yaksambodhau vyākṛtās tatra mahānubhāvāḥ | anye punas tāṃs tathāga-
taromavivaravinirgatān mahāpuruṣān dr̥ṣṭvā tasmin nagare vihvalībhūtā
ṛddhiparihinā pratibhānabalaparākramapranaṣṭā vidhvastāḥ samastāḥ pra-
palinā iti | tato bhagavatā dharmacakram pravartitam yathānyair bud-
dhair iti | sarvavighnavināyakān mārāṃś ca pāpīyāṃso vidhvamṣayitvā 10

1 G24r 5 C87v 5 B31r 5 O113r 6 M109r 8 A23v 9 F78v 10 N25v

1 °mudgarāsi°] BDGJKLMN; °mudgarāsimusala° AFHO, °mudgarā° C, *om.* E, °samudga-
rāsimusala° I 1 °triśūla°] Σ; °tr̥śūlamudgarāsi° E, *om.* HI 1 evaṃ] Σ; evaṃ ca I, eva
O 1 pravyāharamāṇāni] Σ; pravyāharamāṇā AM, pravyāhārā C, pravyāharamāṇāni
D, pravyāharetamāṇāni J 2 nirgacchanti] CDJMK; nirgacchanti sma Σ 2 bandhata
2] Σ; bandhata bandhatainām E 2 duṣṭamārāṃ] CGJKLN; sarvaduṣṭamārāṃ ABDI,
duṣṭamārā E, sarvaduṣṭamārān FO, sarvaduṣṭamārā H, duṣṭamārān M 2 vidhvamṣa-
yata] Σ; vidhvamṣayanta C, vidhvamṣaya D, vidhvamṣaya 2 N 3 duṣṭacittānām] EG;
duṣṭacittāṃ ABCJKL, sarvaduṣṭagrahānām D, duṣṭacittān FM, duṣṭasattvānām H, duṣṭa-
sattvān IO, duṣṭacūrṇāni N 3 vicūrṇayata] Σ; cūrṇaya D, cūrṇayata H, vicūrṇaya L,
vicūrṇaya 2 N 3 jīvitam] Σ; jīvi C 3 °vighna°] Σ; °vighnana° F 3 °vināyakānām]
Σ; °vināyakāni G, °vināyakām HI, °vinākānām J 3 ye] Σ; ye ca DHIN 4 bhagava-
to] Σ; bhagavato 'ntike I 4 viheṭhām] Σ; viheṭhanām L, viheṭhanam W 4 tatas] Σ;
tataḥ A 4 te] Σ; sarva te C, tān L 4 sarvaduṣṭamārān] ABJL; duṣṭamārā CM, sarva-
duṣṭamārā DEFHKO, sarvaduṣṭā mārā G, sarvamārā I, sarve duṣṭam mārān N 5 kecic
chikṣāpadāni] Σ; keci śikṣāpadāni DG, kecid dhiḥ striḥ śikṣāpadāni L, kecic chikṣāpadā
O 5 grāhitāḥ] ABCJKLMO; grāhitāni DEFGHIN 5 kecid] Σ; ye kecid vidyā E, kecid
vidyāyā N 5 anuttarāyām] Σ; anuttarāyāḥ H 6 °sambodhau] Σ; °bodhau M 6 ta-
tra] Σ; tra C 6 °bhāvāḥ] Σ; °bhāvār D, °bhāvā EFIN 6 anye] AEFGHJKLM; anye
ca BCDINO 6 tāṃs] BCFJKMN; taṃs A, tān DEGHIO, tā L 7 °vivaravinirgatān]
CEFGHJKLM; °vivaravinirgatān ABN, °vivarāntigatān D, °vivarād vinirgatān IO 7 ma-
hāpuruṣān] Σ; *om.* I 7 dr̥ṣṭvā] Σ; dr̥ṣṭvā tade C, dr̥ṣṭā H, dr̥ṣṭvān O 7 tasmin] Σ;
tasminn eva ABFN, tasmin samaye D 7 nagare] Σ; mahānagare N 8 °parihinā] Σ; °ba-
laparihinā DH 8 °pratibhāna°] GLTib; °naṣṭapratibhāna° Σ, °naṣṭatibhāna° C, °prati° E,
°niṣpratibhāna° N 8 °parākrama°] G; °parākramāḥ ABCDFHLNO, °parākramā EIJKM
8 °pranaṣṭā] AEFGILNO; pranaṣṭāḥ B, *om.* CJKM, pranaṣṭacittāś ca DH 8 vidhvastāḥ]
AFJKLMO; vidhvastā BCI, vidhvasta EGN, samantā D, samastā H 8 samastāḥ] FLN;
samastā AEI, samastāḥ samantāt BJKMO, samantāt C, vidhvastā DH, samastamastāḥ G
9 bhagavatā] Σ; bhagavato A, sau bhagavatā I 9 pravartitam] Σ; pravartitā C 9 ya-
thānyair] Σ; yathānyai AB, yathānyai E 10 buddhair] Σ; buddhair bhagavadbhir ABF
10 °vināyakān] Σ; °vināyakāṃś B 10 mārāṃś ca] EFGHIJNO; māmrās ca A, ca mārāḥ
B, mārāś ca CDKM, mārān L 10 pāpīyāṃso] BEGHILN; pāpīyasā AF, pāpīyāsā CD,
pāpīyaso JKO, pīyāṃso M

uttīrṇaḥ pāraṃgataḥ |

- [38] evaṃ hi mahābrāhmaṇa mahābalavegaṛddhipāramitāprāpteyaṃ
mahāpratisarā mahāvidyārājñī smaraṇamātreṇa sarvavyasanabhayaabhairavebhyaḥ parimocayati āśayapariśuddhānāṃ sattvānāṃ nānyeśāṃ duṣṭa-
5 cetasāṃ | tasmāt tarhi mahābrāhmaṇa nityam evānusmaraṇena manasikāreṇa manasikartavyā | sarvakālaṃ ca likhitvā kāyagatāṃ kṛtvā dhārayitavyā |

[39] kim iti pūrvoktavatī vāk |

- ujjayanyāṃ mahānagaryāṃ rājño brahmadattasya vijite kenacit pu-
10 ruṣeṇāparādhaḥ kṛtaḥ | sa rājñā brahmadattena vadhakapurusebhya ājñaptaḥ | bhavanto gacchatainaṃ puruṣaṃ jīvitād vyaparopayatha | a-

3 G24v 3 D23r 3 K58r 5 B31v 6 J58v 6 L13r 6 H82v 9 I17r 10 E50v
10 O113v 11 M109v

4 DaśaBhū 59.9–12 so 'syāṃ saptamyāṃ bodhisattvabhūmau sthito bodhisattvo 'dhyāśayapariśuddhena kāyakarmaṇā samanvāgato bhavati. adhyāśayapariśuddhena vākkarmaṇādhyaśayapariśuddhena manaskarmaṇā samanvāgato bhavati. Amogha 5b.1 niravadd[h]yāśayapariśuddhacittena.

1 vidhvaṃsayitvā uttīrṇaḥ] Σ; vidhvayitvā uttīrṇaḥ E, vidhvaṃsayitvottīrṇaḥ KO, vidhvaṃsayitvā uttīrṇaṃ N 1 pāraṃgataḥ] GHILO; pāraṃgata iti ABCDFJKM, pāragataḥ EN 2 hi] Σ; om. E 2 °balavega°] Σ; °vegabala° L 2 °pāramitā°] Σ; °pārami° L 3 smaraṇa°] Σ; smara° C 4 °bhayabhairavebhyaḥ] Σ; °bhayebhyaḥ D, °bhairavebhyaḥ L 4 °śuddhānāṃ sattvānāḥ] Σ; °śuddhānāḥ sattvānāḥ ABE, °śuddhānāḥ C, °śuddhānāḥ I, °viśuddhānāḥ sattvānāḥ W 5 nānyeśāṃ duṣṭacetasāḥ] Σ; nānyān duṣṭacetasāḥ AB, nānyān duṣṭacetasāḥ F, nānyān duṣṭacetasāḥ G, nānyeśāṃ duṣṭacittānāḥ M, anyeśāṃ duṣṭacetasāḥ S 5 tasmāt] Σ; tasmā D 5 evānusmaraṇena] em. SANDERSON; evānusmaraṇamātreṇa Σ (dittography); evānusmaraṇa GL 6 manasikāreṇa] Σ; om. CELN 6 likhitvā] Σ; litvā E 6 kāyagatāḥ] GTib; kāyakaṇṭhagatāḥ Σ, kāyakaṇṭhagatāni E, kāyakaṇṭhagatāḥ ca I, om. L 6 kṛtvā] Σ; om. L 8 pūrvoktavatī vāk] E; pūrvavac chrūyatāḥ ABDFJKLM, pūrvapūrvavac chrūyatāḥ C, pūrvoktaṃvaśī vāk G, pūrvoktavatī vāka chrūyatāḥ iti H, pūjāṃktavatī vāk śrūyatāḥ iti I, pūrvoktaṃśī vāk N, pūrvavac chrūyatāḥ iti O 9 °nagaryāḥ] Σ; °nagaryā A, °garyāḥ C 9 vijite] ABDFGJKMN; viditena C, vijitena EHIL, vivajite O 10 sa] Σ; tasya HIN 10 rājñā] Σ; rājā A, rājña I 10 brahmadattena] Σ; brahmadattaṃ tena N 10 °puruṣebhyaḥ] CDFGJKLMN; °puruṣebhyaḥ ABEI, °puru(...) H, °puruṣeḥ O 11 ājñaptaḥ] CEGJKMO; ājñapto ABE, -r-ājñadatta D, (...) H, ājñā dattā ILN 11 bhavanto gacchatainaḥ] KM; gacchantu bhavanta evaṃ A, gacchantu bhavantaḥ enaḥ B, bhavantaḥ gacchanainaḥ C, gacchatha bhavantaḥ gacchainaḥ D, bhavantaḥ gacchathenaḥ E, gacchatha bhavantaḥ enaḥ F, bhavanto gacchatenaḥ GO, (...)cchantha bhavanto enaḥ H, gacchatha bhavanto enaḥ I, bhavanto gacchathainaḥ JL, bhavanto gacchathe N 11 vyaparopayatha] LN; vyaparopayataḥ A, vyavaropaya B, vyaparopayiteti CO, vyavaropayasi D, vyaparopayateti EGHJKM, vyaparopayita F, vyavaropayata iti I

tha te vadhakapuruṣās taṃ rājñājñaptam puruṣam grhītvā parvatavivar-
am gatvāsim kośān niṣkāśya taṃ puruṣam jīvitād vyavaropayitum ārab-
dhāḥ | tadā sa puruṣa imāṃ mahāpratisarāṃ mahāvidyārājñīm manasā
smṛtavān | likhitāṃ ca dakṣiṇe bāhau dhārayati sma | tasya mahāsattva-
syāsyā mahāvidyāyāḥ prabhāvenāsir ekajvālībhūtā khaṇḍakhaṇḍam ya-
thā pāṃsumayo vikīrṇa iti | tatas te vadhakapuruṣā imam eva niścayaṃ
rājño vistareṇārocayām āsuḥ | tato rājā prakupitaḥ kathayati | gaccha-
tha bhoḥ puruṣā anyatamasmin pradeśe yakṣaguhāsti | tatra bahūni ya-
kṣaśatasahasrāṇi prativasanti piśitāśinaḥ | tatra nītvā chorayata | tataḥ
sa puruṣas tair vadhakapuruṣais tasyām yakṣaguhāyām choritaḥ | sama-
nantarachorite tasmin yakṣaguhāyām tatas te yakṣāḥ sarve tuṣṭamanas-

1 A24r 2 C88r 2 N26r 4 G25r 4 B32r 5 D23v 7 K58v 9 F79r

1 atha] Σ; atha khalu O 1 rājñājñaptam] Σ; rājñāptam G, rājñādattam L 1 grhītvā] Σ;
om. H 2 gatvāsim] DGI; nītvā asi A, nītvā asim BFKL, nītvā 'sim C, gatvāsi EH, nītvāsim
JM, nī asi N, nītvāsi O 2 kośān] Σ; kośā A 2 niṣkāśya] Σ; niḥkasya C, niṣkāsa D 2 taṃ]
Σ; om. E 2 vyavaropayitum] ABDJ; vyaparopayitum Σ 3 ārabdhāḥ] Σ; ārabdhās AF
3 tadā] CDGHJKMNO; tataḥ ABEFIL 3 sa puruṣa] Σ; puruṣaḥ F 3 mahā°] Σ; om. E
4 likhitāṃ] Σ; likhitvā GLN 4 dakṣiṇe] Σ; dakṣinau C, kaṇṭhe H 4 bāhau] EGIL; bā-
hau baddhvā Σ, bāhau badhvā N 4 dhārayati] Σ; dhārāyanti C, dhārayanti D, rārayati
H 5 °sattvasyāsyā] Σ; °sattvasya C, °sattvasyāḥ L 5 mahāvidyāyāḥ] CGKLM; ma-
hāpratisarāyā mahāvidyāyāḥ ABFJ, mahāpratisarāmahāvidyāyāḥ D, vidyāyāḥ ETib, ma-
hāpratisarāyāḥ HIO, mahāpratisarāyā mahāvidyārājñyāḥ N 5 °bhūtā] CDGH; °bhūtaḥ
AFKO, °bhūtā BEIJLMN 6 vikīrṇa] Σ; vikīrṇam D, 'vakīrṇa HN, viśīrṇa L 6 te] Σ;
teṣāṃ H 6 vadhakapuruṣā] Σ; puruṣā-r D, vadhakapuruṣā-r H, vadhakapuruṣāḥ IN
6 imam] Σ; imām ACIN 6 eva] Σ; evaṃ GI, en H 6 niścayaṃ] Σ; niścayaṃ viditvā L
7 rājño] Σ; om. I 7 ārocayām āsuḥ] Σ; °ārocayām āsu AL, °ārocayanti sma E, °ācayām
āsuḥ M 7 prakupitaḥ] GHILNTib; prakupitaś caṇḍībhūtaḥ Σ 8 gacchatha] CEFGHLN;
gacchata ABDIJKMO 8 bhoḥ] ΣN^{pc}; bho ABDN^{ac} 8 puruṣā] Σ; puruṣa I, puruṣa-m
L 8 anyatamasmin] Σ; anyatasmin ABD, anantamasmin C, anyatarasmin 8 pra-
deśe] HJKMN; pṛthivīpradeśe Σ 8 °guhāsti] ABFJKM; °guhā 'sti CG, °guhāyā tiṣṭhati
D, °guhā tiṣṭhati EHIO, °guhā tiṣṭhati sma L, °guhāyām tiṣṭhati N 8 tatra] Σ; tata D
9 yakṣaśatasahasrāṇi] Σ; yakṣāṇām śatasahasrāṇi S 9 prativasanti] Σ; pativasati sma
N 9 piśitāśinaḥ] G; piśitāsanāni A, piśitāsanāni BFL, paśitāśinī C, piśitāśitaḥ D, piśini
E, piśitāsinas H, piśitāsina I, piśitāśini JKMN, piśitāśiti O 9 chorayata] BCFHIJKMO;
chorayataḥ ADEGL, chorayatha N 9 tataḥ] Σ; om. D, tatas F 10 sa] Σ; om. HJ 10 tair]
Σ; taiḥ DN, tai O 10 vadhaka°] Σ; sarvavadhaka° N 10 yakṣaguhāyām] Σ; yakṣa-
guhāyām nītvā ABF 10 choritaḥ] Σ; chorayataḥ A, chorayatiḥ D 11 samanantara°]
Σ; samantara° EK 11 °chorite] Σ; °chorīte D, °choritaḥ J 11 tasmin] CEGK; 'smin
ABF, 'smin DHN, tasmin IJMO, ca tasmin L 11 yakṣaguhāyām] CEGJKMN; tasyām
yakṣaguhāyām ABDFHIL, tasyām yasyām yakṣaguhāyām O 11 sarve] Σ; satva G

- ah pradhāvitā mānuṣaṃ bhakṣayiṣyāma iti te paśyanti asyā mahāpratisarāyā anubhāvena taṃ puruṣaṃ ekajvālāmālārçiṣaṃ dedīpyamānaṃ drṣṭvā ca sarva eva saṃtrastā dahyamānaṃ śarīraṃ paśyanti | atha te yakṣā vismayam āpannās taṃ puruṣaṃ grhītvā bahirdvāre 'vasthāpya pradakṣiṇaṃ kartum ārabdhāḥ | yāvat tair vadhakapuruṣai rājño 'yaṃ niścayo vistareṇārocitaḥ | tato bhūyo rājā kupitaś caṇḍībhūtaḥ kathayati | yady evaṃ bhavanto gacchathainaṃ puruṣaṃ baddhvā nadyāṃ prakṣipatha | sa taiḥ puruṣair baddhvā nadyāṃ prakṣiptaḥ | samanantaraprakṣipte

1 O114r 1 A24v, N26v 1 B32v 2 H83r, M110r 3 G25v 4 I17v 5 C88v
6 D24r 8 L13v

2 Amogha 16b.5 jvalantadharmakavacitan nityaṃ dedīpyamānaṃ sadā bhavet.

1 °manasaḥ] AEFGLNTib; °manasaḥ duṣṭacittāś ca B, °manaso hr̥ṣṭacittā C^{ac}, °manaso hr̥ṣṭacittāś ca C^{Pc}JKM, °manaso bhūtvā hr̥ṣṭacittāś ca DHO, °manasaḥ hr̥ṣṭacittāś ca I 1 pradhāvitā] Σ; om. B, pradhāvitā C, pradhāvitāḥ IL 1 mānuṣaṃ] Σ; mānuṣyaṃ BN 1 bhakṣayiṣyāma iti] Σ; bhakṣyāma iti AF, bhakṣyāṃ iti B, bhakṣayiṣyāmeti D, bhakṣayāma L 1 te] Σ; taṃ BC 1 paśyanti] Σ; paśyaty A 1 asyā] Σ; om. C, asyāḥ I 2 °pratisarāyā] Σ; °pratisarāyāṃ A, °pratisarā D 2 anubhāvena] EGLNTib; mahāvidyārājñyā anubhāvena A, mahāvidyārājñyā anubhāvena BCDKM, mahāvidyāyā anubhāvena F, vidyānubhāvena HI, mahāvidyārājñā anubhāvena JO 2 puruṣaṃ] ΣM^{Pc}; mahāpuruṣaṃ L, puru M^{ac} 2 °jvālāmālārçiṣaṃ] BFG; °jvālāmālārçiṣāṃ A, °jvālībhūtaṃ CDJKLM, °jvālārçiṣaṃ ENO, °jvālāmārçiṣaṃ H, °jvālāmālāmālārçiṣaṃ I 2 dedīpyamānaṃ] HILN; dedīpyamānavigrahaṃ ACDFJKMO, dedīvyamānavigrahaṃ B, dedīpyamānaś ca E, dedīpyamānaṃ vigrahaṃ G 3 ca] Σ; om. E, ca punaḥ HIN 3 sarva eva] EGHIL; sarva eva te yakṣāḥ ABFJKMO, sarva eva ete yakṣāḥ C, sarve te sarvayakṣāḥ D, sarva eva te N 3 saṃtrastā] Σ; trastā L 3 dahyamānaṃ] Σ; dahyamānaś ca F, dahyamānā K 3 śarīraṃ] F; svaśarīraṃ Σ, svarīraṃ E, svaśīraṃ H 3 paśyanti] Σ; paśyanti sma O 4 āpannās] Σ; samāpannās 4 'vasthāpya] DGJKM; sthāpayitvā ABFO, avasthāpya C, sthāpya E, 'vasthāpayitvā HIN, ca L 5 pradakṣiṇaṃ kartum] AFGHIN; pradakṣiṇīkartum BDKLMO, pradakṣiṇa kartum C, pradakṣiṇīm kartum E 5 vadhakapuruṣai] ABFEGKLMO; vadhakapuruṣair C, vadhakapuruṣaiḥ EHIN, (...) J 5 rājño] Σ; rājñe CK 6 'yaṃ niścayo] ABFGHL; niścayo 'yaṃ CJKMO, 'yaṃ niścayaṃ DEI, 'yaṃ niścaya N 6 °ārocitaḥ] Σ; °ārocayāmāsaḥ D, °ārocitas E 6 bhūyo] Σ; bhūyo 'pi I, 'pi bhūyo O 6 kupitaś] G; prakupitaś Σ, kupita H 6 caṇḍībhūtaḥ] Σ; caṇḍībhūto A, caṇḍībhūtaḥ D 7 yady] Σ; yad CE 7 evaṃ] Σ; eva A, evā C, enaṃ G 7 gacchathainaṃ] AFIKLM; gacchainaṃ B, gacchatainaṃ CJO, gacchathenaṃ DN, gacchathenaṃ EG, gacchatyenaṃ H 7 baddhvā] Σ; dhvā J^{ac}, badhvā J^{Pc}N 8 prakṣipatha] HN; prakṣipata ABCFKL, prakṣipataḥ D, prakṣiptaḥ EI, prakṣipathaḥ G, prakṣi(...) J, prakṣipta MO 8 sa] EGHIP^c; tataḥ sa Σ, om. I^{ac}, tatas L 8 taiḥ] EG; puruṣas tair ABCFJKMNO, puruṣair D, tair HIP^c, om. I^{ac}, tair L 8 puruṣair] G; vadhakapuruṣair ΣIP^c, puruṣaiḥ E, vadhakapuruṣais taṃ puruṣaṃ H, om. I^{ac} 8 baddhvā nadyāṃ prakṣiptaḥ] ΣIP^c; om. I^{ac}

ca tasmin mahāpuruṣe sā nadī nirudakībhūtā yathā sa puruṣaḥ sthala-
gata eva tiṣṭhati | te ca bandhanāḥ khaṇḍakhaṇḍaṃ vicūrṇitāḥ | rājñā
śrutam | tato rājā vismayotphullitavadanaḥ kathayati | aho vismayam id-
aṃ puruṣasya | kim atra kāraṇaṃ syād iti me vitarkaḥ | atha sa rājā taṃ
puruṣaṃ āhūyaivam āha | kiṃ tvaṃ bhoḥ puruṣa jñāsi | puruṣa uvāca |
nāhaṃ mahārāja kiṃcid api jñāmi anyatra mahāpratisarāṃ mahāvidyāṃ
dhārayāmi | tasyā eva deva prabhāvaḥ | rājā āha | aho āścaryam mahat |
mahāvidyā subhāṣitā |

mohanī mr̥tyudaṇḍasya sarvabuddhair adhiṣṭhitā |
tāraṇī sarvasattvānāṃ rujāduḥkhaḥpramocanī ||1||
mahāvidyā mahātejākālamr̥tyupramocanī |
bhāṣitā kārūṇikair nāthair mahārogaṇivāraṇī ||2||

1 K59r 2 B33r 2 J59r 3 N27r 4 A25r 4 O114v 7 M110v 7 G26r 11 D24v
11 E51r 12 F79v 12 B33v, H83v

8 Note that aho āścaryam idam mahat | mahāvidyā subhāṣitā is taken by the Tibetan translation as part of the metrical section. 12 Hypermetrical in writing, pronounce bhāṣ'tā?

1 ca tasmin] ABFHINO; 'smin C, 'asmin D, tasmin EGJKLM 1 sā] Σ; sa B, om. GHI
1 nirudakībhūtā] ABEFJK^{PC}LMNO; nirudhakībhūtā C, rudakībhūtāni D, nirudakībhūtā
GI, nirukībhūtā K^{ac}, rudakābhūtā H 1 sa puruṣaḥ] DFJKLMNO; sa puruṣa ABCGIL,
puruṣa E, puruṣaḥ H 2 sthalagata] Σ; sthala N 2 te] EGL; tāni Σ 2 ca] Σ; om. H
2 bandhanāḥ] L; bandhanāni Σ, banānā E, bandhanā G 2 vicūrṇitāḥ] GL; vicūrṇitānīti
ABCDHI, vicūrṇitā E, vicūrṇitāni FJKMO, vicūrṇānīti N 2 rājñā] Σ; rājñam I, rājā W
3 śrutam] Σ; śrutvā W 3 rājā] Σ; rā H 3 vismayotphullita°] L; vismitotphullita° Σ,
vismitotphulita° C, viphullita° D, vismitotphulita° HO, vismitotphulla° W 3 °vadanaḥ]
Σ; °vadano A, °vadana E 3 vismayam] Σ; ativismayam HIO 4 puruṣasya] EGHILTib;
puruṣasya dr̥śyate Σ 4 atra] Σ; om. I, tatra N 4 iti] Σ; iditi H 4 rājā] Σ; rājā-m L 5 taṃ
puruṣaṃ] Σ; om. L 5 āhūyaivam] Σ; āhūyāmantrayitvā evam ABF, āhvaivam D, āhūya-
m-āmantrayitvā evam N, āhūyainam W 5 jñāsi] Σ; jātāmi C 5 puruṣa] Σ; sa puruṣa W
5 uvāca] Σ; āha B 6 mahārāja] JLMNO; rāja AF, rājan B, mahārāja CI, mahārājan DEKG,
mahārājā H 6 anyatra] Σ; anyata D, asti mama I, asti me O 6 mahāpratisarāṃ ma-
hāvidyāṃ] ENTib; mahāpratisarāṃ vidyārājñīm A, mahāpratisarāṃ mahāvidyārājñīm
BCDFHJKMO, mahāvidyāṃ pratisarāṃ G, mahāpratisarā nāma vidyārājñīm I, mahā-
pratisarāmahāvidyāṃ L 7 tasyā] Σ; asyā N 7 eva] MN; eṣa Σ, evam C 7 prabhāvaḥ]
FJKLM; prabhāvo ABDEGI, prabhāvāḥ C, mahāprabhāvaḥ HNO 7 āha] CEF^{ac}KL MN;
prāha ABDF^{PC}GHIJO 7 aho] CDHIJKMNO; om. ABEFGL 7 āścaryam] Σ; vismayam
C, 'bhyāścaryam N 7 mahat] GHL; idam mahat ABCDFJM, om. E, mahad āścaryam
I, idam KN, idam mahātmānā O 8 mahāvidyā] ΣA^{PC}; vidyā A^{ac} 10 rujāduḥkha°]
em.Tib; sarvaduḥkha° Σ, bhavaduḥkha° E, rājaduḥkha° N 11 °pramocanī] Σ; °nāśanī C,
°vimocanī HI, °mocanī JK 12 bhāṣitā] ΣM^{PC}; bhātā M^{ac} 12 kārūṇikair] Σ; kārūṇir E,
kārūkair J 12 mahāroga°] Σ; sarvaroga° N 12 °nivāraṇī] Σ; °nivāriṇī AB DG

[40] tato rājñā prahr̥ṣṭamānasena mahāpratisarā mahāvidyārājñī pūjitā-
bhinanditā | tasya puruṣasya paṭṭabandhaṃ kṛtvā svakasya janapadasya
purastān nagarajyeṣṭhatāyām abhiṣeko dattaḥ |

[41] evaṃ mahābrāhmaṇeyaṃ mahāpratisarā vidyārājñī sarvatra ma-
5 hatīm pūjāṃ labhate | anatikramaṇīyā sarvaduṣṭacittaiḥ sattvaiḥ | pūrvam
iyaṃ parijñātā mahāvidyārājñī na kvacit pratihanyate | tasmād avaśyaṃ
kāyagatāṃ kṛtvā dhārayitavyā | api tu mahābrāhmaṇa sunakṣatreṇeyaṃ
supraśastavidhānena likhitavyā | atha sa mahābrāhmaṇo 'tīvaprahṛṣṭa-

2 C89r 3 I18r 4 K59v, N27v 5 A25v 6 O115r 8 B34r 8 G26v

7 H omits a longer part here from sarvatra to avaśyam.

1 rājñā] Σ; rājā DN 1 prahr̥ṣṭa°] ΣJ^{Pc}; prahr̥° J^{ac} 1 °mānasena] Σ; °manasena AB,
°mānasyena D, °mānaseneyaṃ G, °manasā L 2 pūjitābhinanditā] conj.Tib; pūjitā mā-
nitābhinanditā ca ABCDFH, pūjitābhinirmitā EG, pūjitā mānitābhinanditā IJKMO, pūjitā
mānitā L, vanditā pūjitā mānitā N 2 tasya] Σ; asya L 2 puruṣasya] CEGHIJKN; ca
puruṣasya AFLO, om. B, ca purumahāṣasya D, puruṣa M 2 °bandhaṃ] Σ; °baddhaṃ E,
°bamndhaṃ O 2 kṛtvā] Σ; kṛtaṃ kṛtvā L 2 svakasya] Σ; svasya D, stasya J 3 purastān]
JKMO; purataḥ A, puraḥsarātāyām BFHL, purastā CG, puraḥpraṣṭhāyām D, purastāt E,
purastād LN 3 nagarajyeṣṭhatāyām] Σ; rājaisvaryaṇyajeṣṭhatāyām E, narajeṣṭhatāyām G,
na(...) H, rājaisvaryaṇyajeṣṭhatayā L, rājaisvaryatāyām N 3 abhiṣeko] Σ; rājābhiṣeko DH
4 evaṃ] E; evaṃ hi Σ 4 mahābrāhmaṇeyaṃ] Σ; mahābrāhmaṇāyām H, om. I 4 mahā-
pratisarā] Σ; mahāpratisarābhūd G 4 vidyārājñī] ETib; mahāvidyārājñī Σ, mahāvidyā
H 4 sarvatra] Σ; sarvatra ca IO 5 mahatīm pūjāṃ] Σ; mahantī pūjāṃ B, mahāpūjāṃ
E, mahatīm mahāpūjāṃ GN, om. H 5 labhate] CEGHIJKM; pratilabhate ABFLNO, pra-
tihanyate sma D, om. H 5 sattvaiḥ] FGJKLMN; pūjanīyā A, sattvaiḥ pūjanīyā BDI,
om. H, sattvair C, sarvaiḥ E, pūrvaḥ pūjanīyā O 5 pūrvam] CEGHJKLMN; evaṃ ma-
hābrāhmaṇa pūrvam ABD, evaṃ hi mahābrāhmaṇa pūrvam FIO 6 mahāvidyārājñī]
CEGHJKLN; mahāpratisarā mahāvidyārājñī ABDFIMO 6 na] CEGJKLN; sarvatra na
ABFIMO, sarvatra D, om. H 6 kvacit] Σ; kaścit C, om. H 6 avaśyaṃ] EG; avaśyam eve-
yaṃ mahāvidyā ABFI, avaśyam iyaṃ CJKLMN, avaśyam eveyaṃ mahāvidyārājñī D, om.
H, avaśyam iyaṃ mahāvidyā O 7 kāyagatāṃ] EGLNTib; kāyakaṇṭhagatāṃ Σ 7 kṛtvā]
Σ; om. DGH 7 dhārayitavyā] CJKLM^{Pc}NOTib; sakṛd dhārayitavyā AF, satkṛtya dhāra-
yitavyā BGI, satkṛtāṃ dhārayitavyā D, nityaṃ dhārayitavyā E, satkṛtvā dhārayitavyā H,
om. M^{ac} 7 api] Σ; ayaṃ J 7 °brāhmaṇa] ΣM^{Pc}; °brāhma M^{ac} 7 sunakṣatreṇeyaṃ]
DELNO; sunakṣatreṇeyaṃ mahāvidyārājñī ABCFJKM, sunakṣatre iyaṃ G, sunakṣatre
'yaṃ H, sanakṣatre 'yaṃ I 8 supraśasta°] G; supraśastena Σ, supraśaste N 8 °vidhā-
nena] Σ; vidhānena iyaṃ vidyārājñī D, vidhānena iyaṃ mahāvidyārājñī HI, suvidhānena
L, vidhānena mahāvidyārājñī O 8 likhitavyā] Σ; likhāpayitavyā H, likhitvā N 8 ma-
hābrāhmaṇo] Σ; mahābrāhṇo D, mahābrāhmaṇa J, brāhmaṇo K

manā bhagavantam pañcamaṇḍalakenābhipraṇamya praṣṭum ārabdhah
| kīdrśena bhagavan vidhāneneyam mahāvidyārājñī likhitavyā | bhaga-
vān āha | śṛṇu mahābrāhmaṇa tvām aham vakṣye sarvasattvānukampayā
|

[42] yena sattvāḥ sukhino bhonti mucyante karmasaṃkaṭāt | 5
vyādhitānām ca mokṣārtham strīnām garbhasamudbhavam ||1||
bhaviṣyati ca sattvānām dāridryavraṇarohanam |
upavāsoṣito bhūtvā nakṣatre puṣyasaṃmate ||2||
buddhapūjāparo bhūtvā cittam utpādyā bodhaye |
karuṇāmreḍitacittena maitryā cāpi samanvitaḥ ||3|| 10
hitādhānaparāś cāpi sarvasattveṣu nityaśaḥ |
snātvā candanakarpūraiḥ sakastūryodakena ca ||4||
śucivastrāṇi prāvṛtya dhūpitāni ca dhūpanaiḥ |
tato maṇḍalakaṃ kṛtvā mṛdgomayasamanvitam ||5||

1 M116r 2 D25r 8 L14r, N28r 11 A26r 12 B34v 13 J59v 13 C89v 14 H86r

4 Note that śṛṇu mahābrāhmaṇa tvām aham vakṣye sarvasattvānukampayā is taken by the Tibetan translation as part of the metrical section. 5 Hypermetrical. 10 Hypermetrical. 12 The 23rd folio is missing from K. 14 ABDHIMO add an extra line here taken perhaps from section [49] of the second kalpa: pañcaraṅgikacūrṇena (pañcaraṅgikasūtreṇa AB) citrayen (citraya W) maṇḍalam śubham. K is lacunose.

1 'tīvaprahrṣṭamanā] ABCEGIKLM; 'tīvahrṣṭamanā D, atīvaprahrṣṭamanāḥ F, 'tīryaprahrṣṭamanā H, atīvaprahrṣṭamanā J, 'tīvaprahrṣṭamanāsā N, 'vatīvaprahrṣṭamanā O 1 bhagavantam] Σ; bhagantam H 1 °maṇḍalakenābhipraṇamya] Σ; °maṇḍalenābhipraṇamya G, °maṇḍalakenābhipraṇamya bhagavantam etat I, °mahāmaṇḍalakenābhipraṇamya L, °lakenābhipraṇamya O 1 ārabdhah] Σ; ālabdhā D, ārabdhārabdhah E, ārabdhāḥ I 2 bhagavan] Σ; bhadanta C, *om.* GO, bhadanta bhagavan KMTib 2 vidhāneneyam] Σ; vidhānenaivayam J, vidhānena bhagavann iyam O 2 mahāvidyārājñī] CDEFGHILOTib; mahāpratisarā mahāvidyārājñī ABJKMN 3 vakṣye] Σ; vakṣe JLM 5 sukhino] ABCDFGIJL; sukhito EHKMNO 5 bhonti] Σ; bhontu AD, bhontī C 5 mucyante] Σ; mucyate N 5 °saṃkaṭāt] Σ; °saṃkaṭān A, °saṃtāt E, °saṃkātāt F 7 bhaviṣyati] Σ; bhaviṣyanti DH, (...) L 7 ca] Σ; *om.* CDI, (...) L 7 sattvānām] Σ; sarvasattvānām I, (...) L 7 dāridrya°] Σ; dāridra° DGHN, (...) L 7 °rohaṇam] Σ; °rohaṇaḥ C, (...) L 8 upavāsoṣito] Σ; upāsito E^{ac}, upāsoṣito E^{pc}, (...) L 8 nakṣatre] Σ; nakṣatra A, *om.* E, (...) L 8 puṣyasaṃmate] Σ; *om.* E 9 buddhapūjāparo bhūtvā] Σ; *om.* E 10 °āmreḍita°] Σ; °āmedita° CN, °āmudita° S 10 maitryā] Σ; maitryās D 10 cāpi] Σ; pi ca F 10 samanvitaḥ] Σ; samanvitā D, samanvita F, samanvitam N 11 hitādhānaparāś] Σ; hitādhānaparāś D, hitādhānaparāś J, hitādhānam param N 12 °karpūraiḥ] Σ; °karpūri D, (...) K, °kaḥpūraiḥ N 12 sakastūryodakena] EGN; kastūrīsalilena AFIJM, kastūrīśalilena B, kastūrīśarīrena C, kastūrīsarīlena D, kastūrīsalilena H, (...) K, saṃkastūryudakena L, salilena O 13 ca dhūpanaiḥ] Σ; (...) K, sudhūpanaiḥ L 14 tato] Σ; hito A, (...) K 14 mṛdgomayasamanvitam] Σ; mṛgomayasamanvitaḥ C, mṛtgomayasamanvitam G, mṛgomayasamanvitam J, (...) K, mṛdgomayena samanvitam N

- pūrṇakumbhāṃś ca catvāraḥ pañcamam madhyamaṇḍale |
 puṣpadhūpās ca gandhās ca dātavyātra mahārḥaḥ ||6||
 dhūpanam candanam caiva sprṅkāgaru tathaiva ca |
 pañcaśarkarās turuṣkāś ca dātavyāni vidhānataḥ ||7||
 5 nānāvidhāni puṣpāni yathākālam yathāvidhi |
 sarvapušpaphalair bījair gandhaiś cāpi sumaṇḍitān ||8||
 ghr̥tamākṣikadugdhaiś ca pāvakaiḥ pāyasādibhiḥ |
 pūrayed balikumbhāṃś ca lakṣaṇādhyān sumaṅgalān ||9||
 sthāpayec caturo dikṣu pañcamam madhyamaṇḍale |
 10 sthāpanīyāḥ śarāvās ca koṇeṣu gandhapūritāḥ ||10||
 catvāraḥ kilakās cāpi khādirā dr̥dhaveṣṭitāḥ |

1 I18v, O115v 1 F80r 3 G27r 5 M116v 5 D25v 10 N28v 10 B35r

1 catvāraḥ] *metri causa* 2 Hypometrical in writing, pronounce mahārīhāḥ (cf. BD)?
 4 Hypermetrical in writing, pronounce pañcaśark'rās? 9 I reads this line twice.

3 Br̥hatSaṃ 710.13 ghanavālakaśaileyakakarpūrośīranāgapuṣpāni | vyāghranakhasprṅkā-
 gurumadanakanakhatagaradhānyāni. SuvPrabh 104.5–6 auśadhayo mantrā yena snāpa-
 yanti ca paṇḍitāḥ vacā gorocanā sprṅkā śīriṣaṃ śāmyakam śamī | GrahaMā 174.13 aiśā-
 nyām diśi raktasaroruhopari sprṅkāgandhamāṇḍalake cāṇḍālaketur bhavet.

1 °kumbhāṃś] BDLMO; °kumbhāṇḍāś A, °kumbhamś C, °kumbhās EFG, °kumbhā HI,
 °kumbham J, (...) K, °kumbhām N 1 ca] Σ; *om.* JLN, (...) K 1 catvāraḥ] DFGHILMN;
 caturaḥ ABCEJ, (...) K, catvāḥ O 1 pañcamam] Σ; pañcām C, (...) K, yathāsamam N
 1 °maṇḍale] Σ; °maṇḍalam ABD, °maṇḍalai C, (...) K 2 °dhūpās ca] Σ; °dhūpa J, (...) K
 2 dātavyātra] ACDEFGMN; dātavyās ca BL, dātavyās tu HIO, dātavyā(...) J, (...) K
 2 mahārḥaḥ] EFHJLMO; sumahārḥaḥ A, mahārīhāḥ BD, mahārahā C, mahārḥa GI, (...) K,
 mahārḥahā N 3 sprṅkāgaru] F; prṅkāgaru ABELN, prṅkāgarus CHI, prṅkāguru D,
 sprṅkāguru GJMO, (...) K 3 tathaiva ca] Σ; tathā param H, (...) K 4 °śarkarās] ABHMO;
 °śarkalā C, °śarkarā DEGIJLN, °pañcaśarkarān F, (...) K 4 turuṣkāś ca] ABDFLMO;
 turuṣkāś C, turuṣkā ca EGIN, turuṣkā H, turakās ca J, (...) K, rukmā ca W 4 dātavyāni]
 Σ; dātavyāna C, (...) K, dātavyātra W, dātavyās ca S 5 nānāvidhāni] Σ; nānāvidhānai C,
 tato nānāvidhāni I, (...) K 5 °vidhi] Σ; (...) K, °vidhiḥ LNO 6 °puṣpaphalair] Σ; °puṣpai
 phalai E, °puṣpair phalair I, (...) K, °puṣpaiḥ phalair N 6 sumaṇḍitān] CEFHGHIJNO;
 sumantritān AB, samanvitāḥ D, (...) K, sumaṇḍitam L, sumaṇḍitāni M 7 °mākṣika°] Σ;
 °māṣika° C, (...) K 7 pāvakaiḥ] Σ; pāpakaiḥ B, (...) K 8 °kumbhāṃś] DEFGJM; °kumbhās
 ABHILO, °kumbhām CN, (...) K 8 lakṣaṇādhyān] Σ; lakṣādhyā C, lakṣaṇādhyā IL, (...) K,
 [ill] M 8 sumaṅgalān] Σ; suṃgalān D, sumaṅgalāt I, (...) K, sumaṅgalām L, [ill] M
 9 sthāpayec] Σ; sthāpaye JL, (...) K, [ill] M 9 dikṣu] ABDFGIJNO; diṣu C, dikṣuḥ EHL,
 (...) K, [ill] M 10 sthāpanīyāḥ] ABCGIJLNO; sthāpaniya D, sthāpanīyā EFHM, (...) K
 10 śarāvās] Σ; śarākās A, (...) K 10 ca koṇeṣu] Σ; catuṣkoṇeṣu EN, (...) K, catuḥkoṇe L,
 ca catuḥkoṇeṣu O 11 catvāraḥ] Σ; catvārā C, catvāra D, (...) K

pañcaraṅgena sūtreṇa veṣṭayitvā vicakṣaṇaḥ ||11||
 samabhāgena māpyaitān nikhanyān maṇḍalād bahiḥ |
 evaṃ kṛte likhed vipra yad icchet siddhim ātmanaḥ ||12||
 śuklabhojanabhuktena likhitavyaṃ sukhaiṣiṇā |
 paṭe vā vastrabhūrje vānyatra vā yatra kutracit ||13||
 likhet strīṣu putrārthī samyag gorocanena vai |
 madhye ca dāraṇaṃ kuryāt sarvālaṃkāravibhūṣitam ||14||
 ratnapūrṇaṃ tathā pātraṃ vāmahastena dhārayet |
 kāryaḥ padme niṣaṇṇo 'sau praphullitavibhūṣite ||15||
 maṇihārasuvarṇaṃ ca nānāratnaṃ viśeṣataḥ |
 durdharṣās cāpi kartavyāś catuḥkoṇeṣu parvatāḥ ||16||
 evaṃ likhet prayatnena yad icchej jīvitum sukham |

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2 A26v 8 E51v 8 O116r 10 G27v 12 C90r, D26r 12 B35v

2 The Tibetan translation omits this line. FGN omit veṣṭayitvā vicakṣaṇaḥ samabhāgena māpyaitān. 6 Hypometrical. 7 Hypermetrical in writing, pronounce °vibhūṣ'tam?

12 Udāna 13.9–11 sukhaṃ jīvitum icchet cet śrāmaṇya-artheṣv avekṣavān

1 °raṅgena] GHI; °raṅgika° Σ, (...) K 1 veṣṭayitvā vicakṣaṇaḥ] Σ; *om.* FGN, (...) K, [ill] M 2 samabhāgena] Σ; *om.* FGN, (...) K 2 māpyaitān] M; māpyetān BCJ, māpyetā AI, māpyetā D, *om.* EFGN, māpyetā H, (...) K, māpyena L, sthāpyaitān O 2 nikhanyān] Σ; nipatyān C, nikhanyā I, (...) K, likhanyān LO 2 maṇḍalād] Σ; mamaṇḍalād E, (...) K 3 kṛte likhed] CEF GHIJLO; kṛtvā likhed ABMN, likhet kṛte D, (...) K 3 yad icchet] ABCDEGJ; yad icchet FLMNO, yacchet H, yat I, (...) K 3 ātmanaḥ] Σ; ātmani C, ātmanā D, (...) K 4 śuklabhojana°] ΣJ^{PC}; śuklādana° F, śuklabhona° J^{AC}, (...) K 4 likhitavyaṃ] Σ; likhitavyā FLN, (...) K 4 sukhaiṣiṇā] BDEFHIJ; sukhaiṣiṇā A, hitaṣiṇā C, sukhaiṣiṇām G, (...) K, hitaṣiṇā L, [ill] M, hiteṣiṇām N, sukheṣiṇā O, prayatnataḥ S 5 paṭe] EHJLNO; paṭte ABCDFGL, (...) K, [ill] M 5 vastrabhūrje] Σ; vastre vā bhūrje E, (...) K, vastrabhūrje- r L, [ill] M 5 vānyatra] Σ; vā yatra G, (...) K, [ill] M 5 vā yatra kutracit] ABFHJLNO; vā yatra kudhacit C, kutracit D, yatra kutracit EI, vānyatra kutracit G, (...) K, [ill] M 6 likhet] Σ; likhaṃ C, (...) K 6 strīṣu] Σ; (...) K, strī L 7 ca] Σ; *om.* J, (...) K 7 °vibhūṣitam] AGNTib; °bhūṣitam Σ, °bhūṣitām C, (...) K 8 °hastena] Σ; °stena C, (...) K 8 dhārayet] Σ; dhārayat E, dhārayan J, (...) K 9 kāryaḥ] Σ; kāryaṃ G, kārya IL, (...) K 9 praphullita°] ABCDFGIO; prapullita° E, praphulita° H, prapulita° J, (...) K, prāphullita° L, [ill] M, praphullite° N 9 °vibhūṣite] Σ; °vibhūṣitaiḥ E, (...) K, [ill] M 10 °hārasuvarṇaṃ ca] CF; °hārasuvarṇaś ca ABJMNO, °hārasuvarṇahāra D, °hāratnasuvarṇaś ca E, °hārasuvarṇa ca G, °hārasuvarṇaiś ca HIL, (...) K 10 °ratnaṃ] AJ; °ratna BDFEMNO, °ratnaṃ ca C, °ratnān G, °ratnai H, °nāratnair I, (...) K, °ratnair L 10 viśeṣataḥ] Σ; viśataṣataḥ J, (...) K 11 durdharṣās] ADFHIL; duddharṣās B, praharṣās C, dudharṣās E, varṣaṃś G, pravaraṣa- ṃś JO, (...) K, dudharṣa M, pārśvatās N 11 kartavyāś] ABFHLMO; kartavyā CDE, hi kartavyā G, kartavyāḥ I, kartavyaṃś J, (...) K, hi kartavyāś N 11 catuḥ°] ABCEHILNO; catu° DF, catuṣ° GJ, (...) K, cātu° M 11 parvatāḥ] Σ; parvataḥ EN, (...) K 12 evaṃ] Σ; evaṃ hi F, (...) K 12 likhet] Σ; (...) K, likhe N 12 yad icchej] ABCEGHIN; yad icchej DFLMO, yad icchet J, (...) K 12 jīvitum] *em.* SANDERSON; jīvitam Σ

- kuṅkumena likhet vāpi puruṣāṇām tu viśeṣataḥ ||17||
 tasyepsitāni kāryāṇi sidhyante nātra saṁśayaḥ |
 nānārūpās ca kartavyā mudrācihnās ca padminī ||18||
 dve padme athavā trīṇi catvāri pañca vā likhet |
 5 padmānām ca tathā kuryāt kesarāṇi samantataḥ ||19||
 supuṣpitaṁ padmaṁ kurvīta sadaṇḍaṁ paṭṭabaddhakam |
 triśūlaṁ padmaṁ kurvītaṣṭakoṇaṁ paṭṭabaddhakam ||20||
 saparaśuṁ tathā padmaṁ aṣṭapaṭtraṁ samantataḥ |
 sakhaḍgaṁ padmaṁ kurvīta sa padmaṁ sitam eva ca ||21||
 10 śaṅkhaṁ padme tathā kuryāt sarvatra vidhivistaram iti |
 sarvatra vidhicihnāni kārayed vicakṣaṇaḥ ||22||

1 M112r 1 H86v 2 L14v 3 N29r 3 I19r 7 A26v 11 F80v

1 Hypermetrical in writing, pronounce p'ruṣāṇām? 4 padme athavā] hiatus *metri causa*

6 Hypermetrical, unmetrical. 7 Unmetrical. 9 Unmetrical. 10 Hypermetrical.

11 Hypometrical.

1 Siddhaika 16.15 kuṅkumena bhūrjapattre mantram abhiliḥya kaṇṭhe bāhau dhārayan
 vyavahāre jayaṁ labhate.

1 kuṅkumena] Σ; kuṅkunamena J, (...) K, [ill] M 1 vāpi] ABEFGHILNTib; prājñāḥ
 CJO, prājña D, (...) K, [ill] M 1 puruṣāṇām tu] EGIO; puruṣās ca A, puruṣāṁś ca B,
 puruṣāṇām ca CD, puruṣāṇām FJM, puruṣāṇā ca H, (...) K, puruṣāṁś tu L, puruṣām tu
 N 2 tasyepsitāni] Σ; tasyepsitāni GN, (...) K 2 sidhyante] Σ; sidhante D, (...) K 3 ca
 padminī] ABDEGHLNO; ca pādmani C, saroruhāḥ F, ca padmanī IJ, (...) K, ca kartavyā M
 4 padme athavā] Σ; padme 'thavā DH, (...) K 4 trīṇi] Σ; trāṇi H, (...) K 4 likhet] Σ; likhe
 H, (...) K 5 ca] Σ; (...) K, *om.* O 6 supuṣpitaṁ] EFGHIJLMO; puṣpitaṁ ABN, supuṣpitaṁ
 CD, (...) K 6 sadaṇḍaṁ] Σ; (...) K, daṇḍaṁ M 6 paṭṭa°] Σ; paṭṭā° H, paṭa° J, (...) K 6°ba-
 ddhakam] Σ; °baddhakaḥ C, (...) K 7 padmaṁ] CEGJLNO; padma AB, padme DFHIM,
 (...) K 7 kurvītaṣṭakoṇaṁ] DGHIJLMO; kurvīta aṣṭakoṇaṁ ACN, kurvītaṁ aṣṭakoṇaṁ
 B, kurvī aṣṭakoṇaṁ E, *om.* F, (...) K 7 paṭṭabaddhakam] Σ; *om.* F, paṭabaddhakam HN,
 (...) K, akarṇikaṁ L 8 saparaśuṁ] ABDEFI; padmaṁ kuryāt C, saparaśu G, saparaśuṁ
 pāśaṁ HO, paraśuṁ kuryāt JL, (...) K, parśuṁ kuryāt M, saparśuṁ N 8 tathā pa-
 dmaṁ] CDEGILNO; tathā padme ABHJM, *om.* F, (...) K 8 aṣṭapaṭtraṁ] Σ; aṣṭapaṭtra
 HLO, (...) K, aṣṭapaṭtrai M 8 samantataḥ] ABCDFGJO; samanvitam EHLN, samanvitā
 I, (...) K, samanvitaḥ M 9 sakhaḍgaṁ padmaṁ] Σ; padmaṁ sakhaḍgaṁ F, sakhaḍgaṁ
 padme H, (...) K 9 sa padmaṁ] EGHN; tat padmaṁ ABDO, padmaṁ taṁ CJ, padmaṁ
 tad F, padmaṁ tat IM, (...) K, sa padma L 9 sitam eva] Σ; asitam eva F, (...) K, sameva
 L 10 śaṅkhaṁ padme] CDFIJLMO; padme śaṅkhaṁ AB, śaṅkha padmaṁ E, śaṅkha
 padme GH, (...) K, śaṅkhe padme N 10 kuryāt] Σ; kuryā E, (...) K 10 vidhivistaram iti]
 ABEFHILNO; vidhivistaram CDJ, samavistaram iti G, (...) K, vidhistaram M 11 °cihnā-
 ni] Σ; °vicihnāni E, °dhicihnāni H, (...) K 11 kārayed] CEHILNO; kārayet ta A, kārayec
 ca BG, kārayet DF, kārayeta JM, (...) K 11 vicakṣaṇaḥ] Σ; suvicakṣaṇaṁ D, vicakṣaṇa E,
 (...) K

varjayed bālarūpāṇi yatra cittam praduṣyati |
 devarūpaṃ ca kartavyaṃ nānālaṃkārabhūṣitaṃ ||23||
 bhikṣuṃ vajradharaṃ kuryād duṣṭatarjanatatparam |
 caturaś ca mahārājñāś catuḥpārśveṣu saṃlikhet ||24||
 brāhmaṇe īśvaro lekhyāḥ kṣatriyeṣu maheśvaraḥ |
 śūdreṣu sadā saumyaṃ cakrasvāminam ālikhet ||25||
 vaiśyeṣu vaiśravaṇam indraṃ caiva sureśvaram |
 dārake sadā lekhyāḥ prajāpatir mahāmatih ||26||
 śyāmavarṇā bhaved yā tu raudraṃ tasyāḥ samālikhet |
 gaurāyā rūpasampannam likhen nityaṃ yaśasvinam ||27||

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1 K61r 2 J60r 3 B36r 4 N29v 5 O116v 5 G28r 7 D26v 9 M112v

6 Hypometrical. 7 Hypometrical, unmetrical. 8 The Gilgit tradition seems to have an extra line here. 8 Hypometrical.

1 MMK 52.1.2.2.1 na ca tatra cittam dūṣayitavyam, MMK 52.1.2.2.3 yadi mātā bhavati, na cittam dūṣayitavyam 3 Ācārya 74 bhikṣuṃ vajradharaṃ kuryād duṣṭatarjanatatparam. VimālaPra II.99.12–13 bhikṣuṃ vajradharaṃ kuryād duṣṭatarjanatatparam | kāśāyadarśanād yasya daityā yānti rasātalam ||

1 bālarūpāṇi] Σ; (...) K, bārūpāṇi M 1 yatra] Σ; yataś FH, (...) K, yatta O 1 cittam] DEFGHLMO; citram ABCI, citam J, (...)ttam K, citram N 1 praduṣyati] Σ; na duṣyati GN 2 °rūpaṃ] Σ; °rūpās D 2 kartavyaṃ] Σ; kartavyā D 2 °bhūṣitaṃ] Σ; °bhūṣitāḥ D, °vibhūṣitaṃ EN 3 bhikṣuṃ] Σ; cakṣuṃ D, bhikṣuś ca G, bhikṣu M, bhikṣuṃ ca N 3 kuryād] Σ; kuryā CEL 3 °tarjanatatparam] Σ; °taryanatataparam E, °tarjanatatparaḥ I 4 caturaś] Σ; catvāraś D 4 °rājñāś] BFGHL; °rājñāḥ A, °rājān CJ, °rāja D, °rājñāḥ E, °rājānaś I, °rājānaś KM, °rājaś NO 4 catuḥ°] Σ; catu° D, catuḥ° EGK 4 saṃlikhet] Σ; lilikhet M 5 brāhmaṇe] GHIN; brāhmaṇeṣv ABCDJKLMO, brāhmaṇeṣu E, brāhmaṇeṣu ca F 5 īśvaro] Σ; om. E, īśānaṃ F 5 lekhyāḥ] Σ; leyaḥ C, lekhyā D, samālekhyāḥ E 5 maheśvaraḥ] Σ; maheśvaram FG 6 śūdreṣu] DG; śūdreṣu ca Σ, om. E 6 sadā saumyaṃ] BFGHJKLO; sadā saukhyaṃ A, sadā saumaṃ C, meghamāricam sadā saumya D, sadā saumya E, sadā saumyaś I, sadā vā M^{ac}, sadā vā somyaṃ M^{Pc}, tadā saumyaṃ N 6 cakrasvāminam] ACGHLNO; cakram svāminam BJK, cakram svāmī D, cakrasvāmikam EF, cakrasvāmina I, rasvāminam M^{ac}, cakrasvāminam M^{Pc} 6 ālikhet] Σ; samālikhet DI 7 vaiśyeṣu] ABDEFHN; vaiśyeṣu ca CGJKLMO, vaiśeṣu ca I 7 vaiśravaṇam] BCO; vaiśramaṇam ca AF, vaiśramaṇam kuryād DH, vaiśravaṇaim candra E, vaiśravaṇa G, vaiśravaṇam kuryād I, vaiśramaṇam JKLMN 7 indraṃ] FJKMNO; indraś ABEGHIL, sukhaṃ C, indraś D 7 sureśvaram] ABCFIJKMO; sureśvaraḥ DGHLN, sureśvara E 8 dārake] N; dārakebhyāḥ Σ 8 lekhyāḥ] Σ; lekhyā C, lekhyā EG, likhyāḥ N 8 °patir] EFIJKLMNO; °patiṃ AB, °pati CGH, °matih D 8 °matih] EFIJKLMNO; °mate AB, °mati CDH, °pati G 9 °varṇā] Σ; °varṇai H 9 yā] CFJLMO; yas ABGHIKN, yās DE 9 raudraṃ] Σ; gaurān C 9 tasyāḥ] ABFGKLMO; tasyā CIJ, tasya DEHN 9 samālikhet] Σ; ālikhet E 10 gaurāyā] CFGIJKLMO; gaurāyaṃ AB, gaurāyām DEH, gaurāyās N 10 rūpa°] Σ; rū° M 10 °sampannam] Σ; °saspasa N, °sampanno W 10 likhen] Σ; likhet A, rikhen C, likhe M 10 yaśasvinam] Σ; yaśasvinaḥ A, yaśasvinaḥ BH, yaśasvinyāḥ D, yasvinam E

- sthūlāyām māṇibhadraś ca likhitavyaḥ prayatnataḥ |
 kṛṣāyām pūrṇabhadraś tu mayā hy uktaṁ svayambhuvā ||28||
 gurviṇyāś ca mahākālaṁ likhec ca brahmadevatām |
 anyāṁś cāpi yathāpūrvam vidhinoktān samālikhet ||29||
 5 likhitvaivam prayatnena vidhidṛṣṭena karmaṇā |
 dhārayet satataṁ kaṇṭhe bhadraṁ tasya bhaviṣyati ||30||
 jvālāgraṁ cintāmaṇim kuryād vajrāgre padmasaṁsthitam |
 padmasya kesare pāśam cakram cāpi tathā param ||31||
 vajram padme samālikhya mudgaram padmasaṁsthitam |
 10 śaktim likhet tathā padme yathā vidhiṣu dṛśyate ||32||
 jvālāgrā maṇayaḥ sarve visphuliṅgasamākulāḥ |
 paṭṭabaddhāś ca kartavyā yathā vidhiṣu kīrtitāḥ ||33||
 nāgāś ca phaṇinaḥ kāryā maṇijvālā navaśīrṣāḥ |

2 C90v 4 A27v 5 H84r 7 B36v 8 I19v 9 N30r 10 K61v 12 G28v 13 O117r

2 B has only one line instead of this couplet: sthūlāyām māṇibhadraś ca mayā hy uktaṁ svayambhuvā. 6 Hypermetrical. 7 Hypermetrical, unmetrical. 9 N omits a longer part here from cintāmaṇim to samālikhya. 13 Unmetrical. Note how H attempts to correct the metre.

13 Megha 308.10–11 uttareṇa meghasaṁcodano nāma nāgarājā navaśīrṣāś citrayitavyaḥ.

1 ca] Σ; tu L 1 likhitavyaḥ] AFIKLN; *om.* B, likhitavyam CDEGHJM, likhitavya O
 1 prayatnataḥ] Σ; *om.* B, prajatnatas D, prayatnatam N 2 kṛṣāyām] EGH; kṛṣāyāḥ Σ
 2 °bhadraś tu] EGHKNO; °bhadraś ca ADJLM, *om.* B, °bhadram tu CF 2 mayā] Σ; mahā
 H 3 °kālaṁ] Σ; °kālah D, °kālo W 3 °devatām] Σ; °devatāḥ N 4 anyāṁś] Σ; anyāñ
 E, anyāś J, anyāś M 4 vidhinoktān] ABCDEFILM; vidhinoktam GHJK, vidhinokta N,
 vidhinoktā O, vidhidṛṣṭenoktam S 5 likhitvaivam] Σ; likhitveyam G, (...) H, likhitvaiva
 I, likhitvena N 5 prayatnena] Σ; vidhānena N 6 bhadraṁ] EGHKLMN; bhadram
 ABCDFIJO 7 jvālāgraṁ] Σ; jvālāgra AB, jvālāgre E 7 kuryād] Σ; kuryāma C, *om.*
 N 7 vajrāgre] ABDFGJKLM; dhvajrāge C, vajāgre E, dhvajāgre HIOTib, *om.* N 7 pa-
 dmasaṁsthitam] Σ; padmam saṁsthitam A, padmasaṁsthitā B, *om.* N 8 padmasya]
 Σ; padmasa C, tam padmasya D, *om.* N 8 cakram] Σ; padmam C, cakramś D, *om.* N
 8 param] Σ; pare E, *om.* N 9 padme] Σ; padmam H, (...) L, *om.* N 9 samālikhya]
 ABEFGHI; tathā likhyaṁ C, samālikha D, samālikhyaṁ JO, tathā likhya KM, (...) L, *om.*
 N 9 mudgaram] Σ; (...) L, dga N 9 padmasaṁsthitam] Σ; vajrasaṁsthitam J, (...) L
 L 10 likhet] Σ; khyet D, (...) L 10 padme] Σ; padmam JMO, (...) L 11 jvālāgrā]
 ABCDFGILM^{Pc}O; jvālāgra EHJ, jvālāgrām K, jvāgrā M^{ac}, jvālāgre N 11 maṇayaḥ] Σ;
 maṇyaḥ B, maṇyai N 11 sarve] Σ; sarva N 11 visphuliṅgasamākulāḥ] Σ; visphuliṅga-
 samākulān D, visphuliṅgasamākulā E, visphuliṅgaḥsamākulāḥ I 12 paṭṭa°] Σ; paṭa° J
 12 kīrtitāḥ] Σ; prakīrtitāḥ N 13 maṇijvālā] ΣM^{Pc}; maṇijvāla E, ṇijvālā IM^{ac} 13 na-
 vaśīrṣāḥ] CFGJKM^{Pc}NO; navaśīrṣakāḥ ADI, naśīrṣakāḥ B, navaśīrṣā E, nvaśīrṣakāḥ H,
 navaśīrṣās L, naśīrṣāḥ M^{ac}

te 'pi sarve prayatnena hr̥di vajrapraṭiṣṭhitāḥ ||34||
 pārthivānāṃ balaṃ nityaṃ sārthavāhaṃ likhed budhaḥ |
 vidyādharaṇāṃ ca sarveṣāṃ vidyādevīm samālikhet ||35||
 candrasūryau sanakṣatrau rāhuketugrahāṣṭakam |
 likhec ca ṣaṇḍapaṇḍānāṃ putralābho bhaviṣyati ||36||
 niścayād vidhinālikhya sarvasiddhir bhaviṣyati |
 tasmāt sarvaprayatnena dhārayen matimān naraḥ ||37||

5

[43] sarvasiddhikaram hy etan maṅgalyaṃ pāpanāśanam |
 prāpnoti paramaṃ sthānaṃ svayambhūvacanaṃ yathā ||38||
 loke 'smin paramaṃ saukhyaṃ paraloke sukhaṃ param |
 trayastrimśabhavanādaḥ sthānaṃ tasya surālayam ||39||

10

1 D27r 3 L15r 5 M113r 6 E52r 7 B37r 8 F81r 8 A28r 11 N30v

3 Hypermetrical in writing, pronounce vidyādh'rāṇāṃ? 11 Unmetrical.

1 GuhyaSam 108.69 bhūrjapatrādiṣu cakram karmavajrapraṭiṣṭhitam | hakāramadhyaga-
 taṃ kṛtvā nāmamadhye samālikhet. STTS I.40.43 atha vajrapāṇir bodhisattvo mahāsattvo
 vāmavajragarvullālanatayā tad vajraṃ svahr̥dy utkarṣaṇayogena dhārayann idam udā-
 nam udānayaṃ āsa || idam tat sarvabuddhānāṃ siddhivajraṃ anuttaram | ahaṃ mama
 kare dattaṃ vajraṃ vajrapraṭiṣṭhitam iti || || Yogaratna 159.7 vajrapraṭiṣṭhita iti. vajradha-
 ratvena praṭiṣṭhitaḥ. 4 Amogha 11b.2 candrasūryā sanakṣatraṃ tathā īśvaramaheśva-
 raṃ. 7 Amogha 18a.1–2 tasmāt sarvaprayatnena dhārayen nitya paṇḍitaḥ.

1 te 'pi] Σ; ete FHI 1 vajrapraṭiṣṭhitāḥ] Σ; vajrena praṭiṣṭhitā E, vajrapraṭiṣṭhitā GI, va(...) H, vajraprasthitāḥ W 2 balaṃ] ABDJN; baliṃ CEFHGKLMO, likhen I 2 sārthavāha-
 aṃ] Σ; sārthavāhāṃ ABD, sārthavāha G 2 budhaḥ] BEGHIJKMN; buddhaḥ ACDFLO
 3 °dharāṇāṃ ca] EGHILN; °dharāṇāṃ ABCDFJKMO 3 vidyādevīm] Σ; vidyādevīḥ KM, divyādevīm W 4 °sūryau] Σ; °saurya C, °sūryo L 4 sanakṣatrau] Σ; nakṣatrau D, sanakṣatro L, hi nakṣatrau W 4 °grahāṣṭakam] Σ; °grahāṣṭakaḥ O 5 likhet ca] Σ; likhet E, likheta G 5 ṣaṇḍapaṇḍānāṃ] EFKLMNO; ṣaṇḍaṣaṇḍānāṃ ACDJ, khaṇḍakha-
 ṇḍānāṃ B, ṣaṇḍapaṇḍānānāṃ GH, ṣaṇḍapaṇḍavāṃś ca I 5 putralābho] Σ; putraulābho E 5 bhaviṣyati] Σ; bhaviṣyanti C 6 vidhinālikhya] Σ; vidhinālikha D, vidhinā(...) H, vidhinālikhyam N 6 sarvasiddhir] I; śāstradr̥ṣyena A, śāstradr̥ṣṭena BCD^{Fp}C^{Gp}JKMO, vidhidr̥ṣṭena E, om. F^{ac}G^{ac}N, (...) H, vidyāṃ etāṃ mahardhikāṃ vidhidr̥ṣṭena L 6 bha-
 viṣyati] I; karmaṇā Σ^{Fp}, om. F^{ac}N, (...)viṣyati H, karmaṇāṃ L 7 tasmāt] Σ; om. F^{ac}, _ _
 _^{Fp} 7 sarvaprayatnena] Σ; om. F^{ac}, _ _ _ _ _^{Fp}, sarvatra prayatnena G 7 naraḥ] Σ^{Mp}; nataḥ M^{ac} 8 maṅgalyaṃ] AEGIL; māṅgalyaṃ BFJKMO, maṅgalaṃ CN, māṅga D, māṅgalya H 8 °nāśanam] Σ; °nāśanau N 9 prāpnoti] Σ; prāpnonti D, priyaṃ prāpnoti E, śriyaṃ prāpnoti L 9 paramaṃ] Σ; paraṃ E, paramāṃ L 9 sthānaṃ] Σ; om. L 9 svayambhū°] Σ; svayambhūr° L 9 yathā] Σ; jathā C 10 sukhaṃ param] EGIL; paraṃ sukhaṃ ABDFJKMO, paramaṃ sukhaḥ C, paramaṃ sukhaṃ H, ca sukhaṃ param N 11 trayastrimśa°] G; trayastrimśad° ACJ, trayastrimśad° BFHIKLMNO, traya-
 mtrimśad° D, trayastrimḍ° E 11 tasya] Σ; tatra C, (...) H 11 surālayam] Σ; suvārayaḥ C, (...)yam H, surālayaḥ I, surālaye K

- jambudvīpe śubhe ramye viśiṣṭe kulasaṃmate |
 kṣatriyeṣu viśiṣṭeṣu brāhmaṇeṣu viśeṣataḥ ||40||
 janma tasya mahātmasya vidyā sukhaṃ ca nityaśaḥ |
 sarvabuddhair na śakyam hi puṇyaskandhaṃ prakīrtitum ||41||
 5 yat puṇyam samavāpnoti pratisarādhārako naraḥ |
 narakadvārāḥ pithitāḥ sarvasvargadvārā apāvṛtāḥ ||42||
 sukhasaṃpattisaṃpanno bhaviṣyati mahāmatih |
 buddhāś ca bodhisattvāś ca āśvāsayanti ca nityaśaḥ ||43||
 kāyena sukhasaṃpanno balena mahatā bhavet |
 10 yathāpi tad vai jinendroktam cakravartī bhaviṣyati ||44||
 āśvāsanam nṛdevānām trāsanam duṣṭacetasaṃ |
 bhaviṣyaty acireṇāsau yasya vidyā subhāṣitā ||45||
 nāsau hanyati śastreṇa na viṣeṇa na cāgninā |
 nākālamaraṇam cāsyā dūre gacchanti pāpakāḥ ||46||

1 C91r 4 K62r 5 G29r 6 H84v 8 D27v 8 J60v, O117v 9 B37v 10 I20r
 13 M113v

5 Hypermetrical in writing, pronounce pratis'rādhārako? 6 Hypermetrical, unmetrical.
 8 ca āśvāsayanti] hiatus *metri causa* 8 Hypermetrical in writing, pronounce āśvās'yanti?
 10 Hypermetrical.

6 Amogha 9a.5 sarvvanarakadvārāṇi pithitā bhaviṣyanti, 13a.4 pithitāni narakā dvārāṇi
 uttīrṇā te bhayadāruṇaiś ceti, 16b.3 sarvvanarakadvārāṇi pithitāni bhaviṣyati. 11 Pra-
 sāda 87 trāsanam sarvatīrthyānām namucer upatāpanam | āśvāsanam nṛdevānām ta-
 vedaṃ vīra śāsanam

1 jambudvīpe] Σ; jambudvipye D 1 ramye] Σ; rame C 1 viśiṣṭe] Σ; viśiṣṭa N 1 kula-
 saṃmate] Σ; kusaṃmate C, kulasaṃmato G, kulālaṃvāme N 2 viśiṣṭeṣu] Σ; vivīṣṭeṣu
 O 3 janma] Σ; jajanmat G, janmat I 3 tasya] Σ; syāt tasya L 3 mahātmasya] Σ;
 mahātmāno I, mātmyam L 3 sukhaṃ] EG; saukhyam Σ 4 °buddhair] Σ; °buddhai
 E, [ill] N 4 °skandhaṃ] Σ; °skandha AHI, °skandhaḥ C, [ill] N 4 prakīrtitum] Σ;
 prakīrtita C, prakīrtitaṃ D, prakīrtitaṃ IO 5 samavāpnoti] Σ; samavāpnonti CD, sama-
 māpnoti E, (...) H, [ill] N 5 °dhārako] Σ; °dhāraka E, (...) H 6 sarvasvargadvārā] EH;
 svargadvārā ABCDFIKMO, sarvaḥsvargadvārā G, svargadvārā J, sarvasargadvārā L, [ill]
 N 7 sukhasaṃpatti°] DEGHKMO; saukhasaṃpatti° ABFL, sukhaṃ svapiti C, sukha-
 saṃpattiṃ° J 7 bhaviṣyati] Σ; bhaviṣyanti CD, bhaviṣya J 7 mahāmatih] Σ; mahāmati
 H, sa mahāmutih J 8 bodhisattvāś ca] Σ; bodhisattvā E, [ill] N 8 āśvāsayanti ca] CEIL;
 āśvāsanti ca ABFGH, āśvāyanti D, āśvāsayanti JKMO, [ill] N 9 sukhasaṃpanno] Σ; ca
 saṃpanno G, sukhasa(...) H 9 mahatā] Σ; ca mahān ABE, (...) H 10 yathāpi] EGIL; ya-
 thā ABCDFJKMO, (...) H, [ill] N 10 tad] Σ; (...) H, ta L, [ill] N, tathā W 10 vai] Σ; (...) H,
 om. L, [ill] N, eva W 10 jinendroktam] Σ; jinondroktam C, (...) H, [ill] N 10 cakravartī]
 Σ; cakrartī E, [ill] N 10 bhaviṣyati] Σ; bhaviṣyanti C, [ill] N 11 āśvāsanam] Σ; āśvāsanā
 A, [ill] N 11 °cetasām] Σ; °cetasyām N 13 hanyati] Σ; hanyate AB, hanyatyā D, [ill]
 N 13 na viṣeṇa] Σ; nāviṣeṇa C, viṣeṇa E, [ill] N 14 nākālamaraṇam] Σ; nākālaṃ
 maraṇam A, akālamaraṇān E, nākāle maraṇe J, nākālamaraṇe O 14 cāsyā] Σ; cāsa C

darśanāt sparśanāc caiva śravaṇād eva sarvataḥ |
 bhūtagrahaṇivādās ca udakāgnibhayaṃ tathā ||47||
 mṛgā vyāḍāhayo nāgā vyādhayaś ca sudāruṇāḥ |
 te sarve nā bhaviṣyanti yeṣāṃ vidyā subhāṣitā ||48||
 sarvathā sarvamārais tu śṛṇu vakṣyāmi tattvataḥ |
 pūjanīyā bhaviṣyanti sarvasattvottamā hi te ||49||

5

mahāvidyārājasyāyaṃ mahāpratisarasya kalpaḥ samāptaḥ |

[44] athāto vidyādharaṣya rakṣāvidhānakalpaṃ vyākhyāsyāmi sarva-
 sattvānukampayā |

yena rakṣāvidhānena mahāsiddhir bhaviṣyati |
 yatra tatra kṛtā rakṣā bhavaty avadhyo na saṃśayaḥ ||1||

10

1 A28v 2 N31r 8 B38r, G29v 8 C91v 9 K62v 10 D28r

8 The second kalpa is not present in H. 11 Hypermetrical in writing, pronounce bhoty (cf. AB)?

11 STTS I.125.226 sarvabhayaṇigataś ca bhavaty avadhyāḥ sarvasattvāṇaḥ, I.397.898: avadhyāś ca bhavati sarvasattvabhayaḥ

1 darśanāt] Σ; darśanām C, darśanā E, (...) H, [ill] N 1 sparśanāc] FGLMO; sparśanāt ABHK, sparśanāś CD, spanā E, parśanāt I, parśanāc J, [ill] N 1 sarvataḥ] Σ; sarvaṣaḥ E, sarvathā L, [ill] N 2 °vivādās] Σ; °vivādāmś GN 3 mṛgā] Σ; evaṃ vyāghrā mṛgā H, evaṃ vyāghro mṛgā I 3 vyāḍāhayo] *em.* SANDERSON; vyāḍā hayā Σ, vyā ahayā C, vyālā hayā F, vyāḍā ahibhayaś ca G, vyāḍā I, vyāḍā grahā S 3 nāgā] Σ; nāgāś H, *om.* I 3 vyādhayaś] Σ; vyādhāś E, nānāvyaḍhir yeṣāṃ G, *om.* H 3 sudāruṇāḥ] Σ; dāruṇā H, sudāruṇā M 4 te sarve] Σ; sarve te E, te pi sarve I 4 na bhaviṣyanti] Σ; vinaśyanti AHL, 'pi vinaśyanti B 4 yeṣāṃ] Σ; teṣāṃ C 5 °mārais tu] Σ; °māraiś ca BCG 5 vakṣyāmi] Σ; vakṣāmi CJMO 5 tattvataḥ] Σ^{PC}; tattvaḥ L, tatattvataḥ N^{ac} 6 pūjanīyā] Σ; pūjanīyo A, (...)yā H 6 sarva°] Σ; sarvasarva° K 6 te] Σ; te 'ti DJN, taiḥ G 7 mahāvidyārājasyāyaṃ mahāpratisarasya] G; āryamahāvidyārājñāḥ mahāpratisarāyāḥ A, mahāvidyārājñyā mahāpratisarāyāḥ B, mahāvidyārājñyā āryamahāpratisarāyā C, āryamahāpratisarāyā mahāvidyārājñyāḥ D, āryamahāpratisarāyā mahāvidyārājasya E, āryamahāpratisarāyā vidyārājñyā F, āryamahāpratisarāmahāvidyārājñāḥ H, āryamahāpratisarāyā mahāvidyārājñā I, āryamahāpratisarāmahāvidyārājñāḥ J, mahāvidyārājñyā āryamahāpratisarāyāḥ K, āryamahāpratisarasyāyaṃ L, āryamahāpratisarāyāḥ mahāvidyārājñyāḥ M, mahāpratisarāyā mahāvidyārājñyā N, āryamahāpratisarāyā mahāvidyārājñāḥ O, mahāpratisarāyā vidyārājñyā Tib 7 kalpaḥ] GINTib; prathamāḥ kalpaḥ AO, prathamakalpaḥ BDFJKM, prathamakalpa C, ayaṃ kalpa E, *om.* H, kalpas L 7 samāptaḥ] Σ; samāptā A, pariḥsamāptaḥ H 8 athāto] Σ; athānto C 8 vidyādharaṣya] Σ; mahāpratisarāyā D 8 rakṣāvidhānakalpaṃ] Σ; rakṣāvidhānaṃ kalpaṃ IN 8 vyākhyāsyāmi] Σ; vyākhyāmi AB 10 mahāsiddhir] FGILNO; sarvasiddhir ABCDEMTib, mahāsiddhi J 10 bhaviṣyati] Σ; bhaviṣyanti C 11 yatra tatra] Σ; yata tatra C, yatra yatra L 11 rakṣā] Σ; raṣā C 11 bhavaty] Σ; bhoty AB bhavat C, [ill] N 11 avadhyo] FGLN; abandho ABCDEK, abaddho IMO, abuddho J, eva S

- nirbhayaṃ nirjvaraṃ caiva sarvagrahanivāraṇaṃ |
 nakṣatrānukūlaṃ ca karmasaṃkalachedanaṃ ||2||
 durbhuktaṃ durlaṅghitaṃ caiva sarvaśatruṅaṇiḥ kṛtaṃ |
 duḥprekṣitaṃ durlikhitaṃ kākhordā ye ca dāruṇāḥ ||3||
 5 cūrṇamantrakṛtaṃ caiva viśabhuktaṃ tathā garam |
 sarve tasya praśāmyanti rakṣāṃ dhārayate 'tra yaḥ ||4||
 pratyāṅgirā vipacyante yo vidyāṃ samatikramet |
 paracakrā dāruṇā ye 'pi pratyamitrā mahābhayāḥ ||5||

1 L15v 2 F81v 2 O118r 5 N31v 6 A29r 7 M111r

2 Hypometrical in writing, pronounce nakṣatra-anukūlaṃ? 3 Hypermetrical. 8 Hypermetrical in writing, pronounce par'cakrā?

1 Mekhalā 157 sarvagrahanivāraṇa sarvarogapraśamanaṃ bhavatv iti. 5 MaMāy 3.18–4.2 kṛtyā-karmaṇa-kākhorda-vetāḍa-kiraṇa-ciccaka-preśaka-durbhukta-duśchardita-duśchāyā-duṣprekṣita-durlikhita-durlaṅghitāvadhūtāḥ, 38.4–5 hatā durbhuktakā duścharditā duśchāyā, hatā duḥprekṣitā dullikhitā durlaṅghitāḥ (cf. also 42.10–11, 57.18–19). Amogha 5b.6 durbhuktadurlaṅghitaduṣprekṣitāni dhūpagandhenāpakramiṣyanti vinaśyanti (cf. also 7a.3). 7 MaSāPra 9.2–3 atikrāmanti ye vidyāṃ mantrān auśadham eva vā | vidyātikrāntāḥ pariśadaḥ samantād daṇḍatarjitāḥ, 37.6–7 ya imām atikramad vidyā-sūtraṃ Brahmanā nirmītaṃ | saptadhāsyā sphuṭen mūrdhā arjakasyeva mañjarī. MaMāy 58.12–13 yaś cemām ānanda mahāmāyūrividyārājñīm atikramet tasya vajrapāṇiḥ saptadhā mūrdhānam arjakasyeva mañjarīm sphoṭayiṣyati. Ekādaśa 36.3–5 nā[ham] bhagavan samanupaśyāmi sadevake loke samārake sabrahmake saśramaṇabrāhmaṇikāyāḥ prajāyā yad anena hṛdayena rakṣe kṛte paritre parigra[he śā]ntisvastayane daṇḍaparihare śāstraparihare viśa[prahā]ṇe kṛte yaḥ kaścid atikrame[t] na praśame[t] nedaṃ [sthā]naṃ vidyate sthāpya pauraṇāṃ karma vipacyate. STTS I.436.1045 adhoṣṭhaṃ daśanair gṛhya yasya nāmnā tu pīdayet | śiras tasya sphuṭec chīghraṃ yady ājñāṃ samatikramet. Nagaropama 88.21–22 yo ime atikramen maṃtrāṃ mahārājñā mukhanirgatāṃ, saptadhāsyā sphalen mūrdhā daśadhā hṛdayaṃ sphalet. Vimalakīrti 3.13.1–2 yadi sthavīro mahākāśyapo ṣṭau ca mithyātvāni samatikrāmed aṣṭau ca vimokṣān samāpadyeta. Vasudhārā 146.11–13 sadevake loke samārake sabrahmake saśramaṇabrāhmaṇikāyāṃ prajāyāṃ sadēvāsura mānuṣyāṇāṃ ya imām vidyāṃ anyathā kariṣyati atikramiṣyati vācā naitat sthānaṃ vidyate.

1 nirbhayaṃ] Σ; nirbhayanti C, nirbhayo G 1 nirjvaraṃ] Σ; nirjvaraś G 1 °nivāraṇaṃ] Σ; °vināśanaṃ N 2 nakṣatrānukūlaṃ] EGLNTib; sunakṣatrānukūlaṃ ABCFIJKMO, sunakṣanukūraṃ D 2 ca] Σ; caiva E 2 °saṃkalachedanaṃ] Σ; °saṃkalachedanā C, °saṃkalachedana E, °saṃkulachedanaṃ I 3 durbhuktaṃ] Σ; dubhuktaṃ B 3 durlaṅghitaṃ] Σ; durlaṅghitā C, durlaṅkhitaṃ D 3 kṛtaṃ] Σ; kṛtaḥ C 4 duḥprekṣitaṃ] Σ; duprekṣitā C, dulikhitaṃ K, duḥpreṣitaṃ M 4 durlikhitaṃ] ABDEFGLM; duḥlikhitaṃ C, durlikhitaṃ caiva IJO, duṣprekṣitaṃ K, durlikhitaṃ cāpi N 5 garam] Σ; param O 6 sarve] Σ; sarva A, sarvaṃ E 6 tasya] Σ; tasya tathā D 6 praśāmyanti] Σ; praśāmanti C 6 'tra] Σ; tu J 7 pratyāṅgirā] Σ; pratyamrāṅgi C, pratyāṅgirā F 7 vipacyante] Σ; viparyante J 7 samatikramet] Σ; samantikramet C 8 ye 'pi] Σ; ye FJ, ye ca IM 8 pratyamitrā] Σ; pratyamitra AB, pratamitrā C

sarve te pralayaṃ yānti pratisarāśāpatarjitāḥ |
 buddhā rakṣanti sarvajñā bodhisattvās ca sūratāḥ ||6||
 rakṣanti pratyekabuddhāḥ śrāvakās ca mahātapāḥ |
 anye ca bahuvidhā bhūyo devā nāgā maharddhikāḥ ||7||
 rakṣāṃ kurvanti tasyeme asmin yuktasya nityaśaḥ |
 asyāḥ śravaṇamātreṇa vidyārakṣā anuttarā ||8||
 nirbhayaṃ bhavati sarvatra ity evaṃ munir abravīt |
 duḥsvapnā duṣkṛtā ye ca upasargā ye ca dāruṇāḥ ||9||
 vyādhiprṣṭā mahārogair ye grastā rājayaḥkṣmaṇā |
 anye ca bahuvidhā rogā gaṇḍalūtā vicarcikāḥ ||10||
 itayo dāruṇā ye ca grasante mānuṣīm prajāṃ |
 manuṣyāṇāṃ vināśārthaṃ hiṃsakāḥ paramadāruṇāḥ ||11||
 sarve te vinaśyanti rakṣā yatra mahābalā |

5

10

2 B38v 3 I20v 5 E52v 6 G30r 9 K63r, D28v 9 J61r 11 N32r 12 C92r

1 Hypermetrical in writing, pronounce pratis'rā? 4 Hypermetrical in writing, pronounce bah'vidhā? 5 tasyeme asmin] hiatus *metri causa* 7 sarvatra ity] hiatus *metri causa* 7 Hypermetrical in writing, pronounce bhoti? 8 Hypermetrical in writing, pronounce up'sargā? 10 Hypermetrical in writing, pronounce bah'vidhā? 12 Hypermetrical in writing, pronounce par'madāruṇāḥ? 13 Hypometrical.

8 SuvPrabh 3.7 teṣāṃ etādṛśā nityam upasargā sudāruṇā.

1 pralayaṃ] Σ; palayaṃ C, parayaṃ D 1 yānti] Σ; jāti D 1 °tarjitāḥ] Σ; °varjitāḥ D, °varjitā E 3 rakṣanti] Σ; rakṣantu E, rakṣante GL, rakṣanti taṃ N 3 °buddhāḥ] Σ; °buddhās ca EIJ 3 mahātapāḥ] Σ; mahābudhāḥ G, mahābhayāḥ W 4 devā] Σ; dedevā J 5 tasyeme] Σ; tasyame A, tasyema B 5 asmin] Σ; 'smin CD, cāsmi W 5 yuktasya] Σ; uktasya C, yuktaś ca E 6 asyāḥ] Σ; asyāṃ M 6 śravaṇa°] Σ; śramaṇa° J 6 vidyārakṣā] EGILN; vidyārājñā AO, vidyārājñyā BCDFKMTib, vidyārājñīm J 6 anuttarā] EILN; narottamāḥ AD, narottamaḥ BFJKMOTib, narottama C, aputtarā G 7 nirbhayaṃ] EILN; nirbhayo Σ, nirbharam G 7 bhavati] Σ; bhoti AB, bhavanti C 7 evaṃ] Σ; eva JO 8 duṣkṛtā] Σ; duḥkṛtā AEF 8 upasargā ye ca] Σ; upasargaḥ A, upasargāḥ B 8 dāruṇāḥ] EFGIJNO; sudāruṇā A, sudāruṇāḥ BDK, dāruṇā CLM 9 vyādhiprṣṭā] Σ; vyādhiprṣṭā J, vyādhitasyaṃ S 9 °rogair] FLMO; °rogā ABCD, °rogaiḥ EGN, °rogai IJK 9 ye] Σ; om. JN 9 rājayaḥkṣmaṇā] Σ; rājalakṣaṇā CJ, rājayaḥkṣmaṇāḥ GI, rājajanmanā W 10 ca] Σ; om. E 10 gaṇḍalūtā] Σ; gaṇḍasūlā AB, gaṇḍalūtār F, gaṇḍalūṭa M 10 vicarcikāḥ] Σ; vicarcikā CE, vivardhikāḥ J 11 dāruṇā] Σ; dārāṇā C 11 mānuṣīm prajāṃ] Σ; mānuvrajāṃ B 12 manuṣyāṇāṃ] EIJLMNO; mānuṣyāṇāṃ ABDFGK, mānuṣāṇāṃ C 12 vināśārthaṃ] Σ; hitārthāya I, sārthaṃ O 12 hiṃsakāḥ] EGILN; hiṃsakās Σ 12 paramadāruṇāḥ] EILN; ca sudāruṇāḥ ABDFJKMO, ca dāruṇāḥ C, paramadāruṇā G 13 sarve te] ABCFJKM; sarve te ca DG, sarve ca te EINO, te ca sarve L 13 vinaśyanti] DEGILNO; vipranasyanti AB, pralayaṃ yānti CFJKM

- anena kṛtarakṣas tu vadhyaprāpto 'pi mucyate ||12||
yadi grastah kālāpāśena nītaś cāpi yamālayam |
tasya āyur vivardheta pratisarālikhanād api ||13||
parikṣiṇāyūṣo yas tu saptāhamṛta eva ca |
5 yāval likhitamātreṇa rakṣā eṣā anuttarā ||14||
athavā śravaṇamātreṇa kṛtarakṣāvidhānataḥ |
sarvasvastim avāpnoti sukhaṁ jīvati īpsayā ||15||
aṣṭaśaṭisahasrāṇi koṭīniyutaśatāni ca |
trāyastriṁśāś ca ye devāḥ sarve śakrapurogamāḥ ||16||
10 rakṣārthaṁ tasya sattvasya pṛṣṭhataḥ samupasthitāḥ |
catvāro lokapālāś ca vajrapāṇir mahābalaḥ ||17||
vidyākulaśataiḥ sārdhaṁ rakṣāṁ kurvanti nityaśaḥ |

1 O118v 2 B39r 2 A29v 6 M111v 10 F82r 10 G30v

2 Hypermetrical in writing, pronounce yad'? 3 Hypermetrical in writing, pronounce pratis'rā? 6 Hypermetrical in writing, pronounce ath'vā? 8 Hypermetrical in writing, pronounce koṭīniyut'śatāni?

1 Ekādaśa 38.1 ye bandhanabaddhā ye badhyaprāptā ye udakāgnivividhaduḥkhābhyā-hatāḥ 6 Amogha 12a.3 anālāpaṁ vidhijñāṇ ca kṛtarakṣāvidhānataḥ. CakraSaṁPa 127 satatam eva kṛtarakṣāvidhāno mantri paścān mantram uccārayet. 10 Amogha 20b.2 sarvve saparivārās tasyaiva pṛṣṭhataḥ samanubaddhā bhaviṣyanti.

1 anena] GN; anayā Σ 1 kṛtarakṣas] Σ; kṛtarakṣan A, kṛtarakṣāms G, kṛtarakṣās N 1 vadhyaprāpto] Σ, vadhyaprāpnonti D, vadhyaprāpnoti E 1 'pi mucyate] N; vimucya-te Σ, mucyate DE 2 yadi grastah] EFGJLMO; grastaś cet AB, yā grastah C, yadi grasta DIKN 2 yamālayam] Σ; surālayam I 3 tasya āyur] G; āyus tasya ABDFIJKMO, āyu tasya C, tasya āyu E, tasyāyur LN 3 vivardheta] Σ; vivardhata A, vivardhante D, (...) J, vivardhate N 4 parikṣiṇāyūṣo] Σ; parikṣiṇāyūṣas A, parikṣāṇāyūṣo C, parikṣiṇāyur F 4 yas tu] Σ; tu A, das tu D, yas tu kaścit syāt F, ye tu N 4 saptāhamṛta eva ca] Σ; saptāhamṛta-m-eva ca BDN, saptāhāc ca mariṣyati L 5 likhitamātreṇa] Σ; litamā-treṇa E 5 rakṣā eṣā anuttarā] GN; sa jīvati na saṁśayaḥ ABCFIJKMO, sa jīvanti na saṁśayaḥ D, rakṣā eṣā anuttarāṁ E, rakṣā hy eṣā anuttarā L 6 athavā] EGILNO; atha ABCFJKM, asya D 6 śravaṇa°] Σ; samaṇa° C, śramaṇa° EN 6 kṛtarakṣāvidhānataḥ] Σ; kṛtarakṣāvidhānaḥ C, kṛtārakṣāvidhānataḥ DF 7 sarvasvastim] EGN; svastim ABCDJ, svasti FKM, sarvatra svastim IO, sarvasiddhir L 7 avāpnoti] GINO; prāpnoti sarvatra ABDFJKM, prānoti sarvata C, avāpnoti sarvatra E, bhavet tasya L 7 īpsayā] EL; cepsayā Σ, yathepsayā N 8 koṭīniyutaśatāni ca] Σ; nayutaśatāni ca G, koṭīniyutaśatāni I 9 trā-yastriṁśāś ca ye] Σ; trāyastriṁśakā ye G, trāyastriṁśakāś ye I, trāyastriṁśankāyikair O 9 sarve] Σ; sarva A 9 śakrapurogamāḥ] FJKMNO; śakrapuraṁgamāḥ ABDEG, śakra-puraṁgamāḥ C, śakrapuraṁgamā I, purāgamāḥ L 10 tasya] Σ; sya C 10 pṛṣṭhataḥ] Σ; pṛtataḥ C 10 samupasthitāḥ] Σ; samutprasthitā C, samupasthitā G 11 °balaḥ] FIJKLM; °balāḥ ABDEGNO, °bala C 12 vidyākula°] ΣN^{pc}; vidyāku N^{ac} 12 rakṣāṁ] Σ; rakṣāṁ rakṣāṁ M 12 kurvanti] ΣJ^{pc}; kurva J^{ac}

somaḥ sumanāḥ sūryabrahmaviṣṇumaheśvarāḥ ||18||
yamaś ca māṇibhadraś ca baladevo mahābalaḥ |
pūrṇabhadro mahāvīro hārītī ca saputrikā ||19||
pañcālaḥ pāñcikaś caiva kārṭtikeyo gaṇeśvaraḥ |
śrīr api ca mahādevī vaiśravaṇaś ca sarasvatī ||20||
śaṅkhinī puṣpadantī ca tathaivaikajaṭāpi ca |
dhanyā etā mahāyakṣā rakṣāṃ kurvanti nityaśaḥ ||21||
ṣaṇḍānāṃ putrajananaṃ garbhasthānavivardhanam |
rakṣeyaṃ mahatī tasya yāvaj jīvaṃ bhaviṣyati ||22||
puruṣāṇāṃ jayadā nityaṃ yuddhe saṃgrāmabhairave |
anena varadā bhonti devatā dharmaniścitāḥ ||23||
athavā pāpavināśe tu likhanād eva mucyate |
tathāgatā vilokayanti bodhisattvās tathaiva ca ||24||
yaśaś ca vardhate tasya puṇyam āyus ca vardhate |

5

10

1 D29r 1 N32v 2 K63v 3 I21r 3 B39v 4 L16r 7 A30r 9 O119r 10 C92v
14 M115r

1 Hypometrical. 5 Hypermetrical in writing, pronounce vaiśrav'ṇaś? 6 D adds va-
jrapāṇi mahādevī tathaivaikajaṭāpi ca. 8 Unmetrical. 10 Hypermetrical in writing,
pronounce p'ruṣāṇāṃ? 12 Hypermetrical in writing, pronounce ath'vā? 13 Hyper-
metrical in writing, pronounce vilok'yanti?

1 somaḥ] Σ; somaś ca ABD, somaḥ ca C, soma M 1 sumanāḥ] Σ; sumanā EGIL 1 sūrya°]
DO; sūryo ABEI, sūryaś ca CJKM, (...) F, sūryaḥ GN, sūrye L 1 brahmaviṣṇumaheśva-
rāḥ] M; brahmāviṣṇumaheśvaraḥ ABDE, brahmaḥ viṣṇumaheśvarā C, (...) F, brahmā-
viṣṇumaheśvarāḥ GJJLNO 2 yamaś] Σ; yamayaś G 3 °vīro] Σ; °vīraḥ EI, (...) F, °vīra
G 4 pañcālaḥ] GN; pāñcālaḥ ABFIJKMO, pañcāraḥ CD, pāñcāla E, (...) L 5 vaiśravaṇaś
ca] ABGI; vaiśramaṇa C, vaiśramaṇaś ca DNO, vaiśravaṇa E, vaiśravaṇaḥ FJKM, vaiśra-
viś ca L 6 śaṅkhinī] Σ; śaṅkhinī A, śaṅkini C, śaṅkhīnī D 6 puṣpadantī] Σ; kūtadanti
C, kūtadanti FJKM 6 ca] Σ; om. G, (...) J 6 tathaivaikajaṭāpi ca] Σ; tārā devī tathaiva-
ca DI, tārā devī tathāṅkuśī tathā ekajaṭāpi ca E, (...)āpi ca J 7 dhanyā] Σ; dhanyāpy
DFJL, anyā G 7 etā] Σ; ete LNO 7 mahāyakṣā] EGILNTib; mahābhāgā ABCJKMO,
mahāvidyā D, mahā(...) F 7 rakṣāṃ] Σ; (...) F, om. N 8 ṣaṇḍānāṃ] Σ; pañṭhānāṃ A,
(...) F, vandhyānā L 8 °jananaṃ] GIN; °jananī Σ, (...) F, °janī M 8 °vivardhanam] IN;
°vivardhanī ABCJKLMO, °vivardhana D, °vivardhani E, (...) F, °vivardhanaḥ G 9 ma-
hatī] Σ; (...) F, mahatīn I, mahatīm L 9 tasya] Σ; cāsya CD, (...) F 9 jīvaṃ] Σ; (...) F,
jītaṃ J 10 puruṣāṇāṃ] EGIL; narāṇāṃ ABCDJKMO, (...)ṣāṇāṃ F, puruṣāṇāṃ ca N
10 jayadā] Σ; yadā N 10 saṃgrāmabhairave] Σ; bhairavadāruṇe G 11 anena] GLN;
anayā Σ 12 athavā] GI; atha Σ, a N 12 pāpavināśe] Σ; pāpanāśe N 12 likhanād]
Σ; likhitād E 12 mucyate] ABDJLMO; mucyanti C, bhanti E, mucyati FIKN, macyinti
G 13 tathāgatā] Σ; tathāga D 13 vilokayanti] G; vilokanti Σ, virokita C, valokayanti
E, valok(...) F, vilokyanti W 13 bodhisattvās] EKN; bodhisattvā Σ, (...) F 13 tathaiva
ca] CEGJKLMNTib; maharddhikāḥ ABDIO, (...) F 14 puṇyam] Σ; (...) F, m N 14 āyus
ca vardhate] Σ; āyur vivardhate BD, (...) F

- dhanadhānyasamṛddhiś ca bhaviṣyati na saṁśayaḥ ||25||
 sukhaṁ svapiti medhāvī sukhaṁ ca prativibudhyate |
 adhr̥ṣyaḥ sarvaśatrūṇāṁ sarvabhūtagaṇair api ||26||
 saṁgrāme vartamānasya jayo bhavati nityaśaḥ |
 5 vidyāyāṁ sādhyamānāyāṁ iyaṁ rakṣā anuttarā ||27||
 sukhaṁ ca sādhyed vidyāṁ vighno 'sya na bhaviṣyati |
 sidhyanti sarvakalpāś ca praviṣṭaḥ sarvamaṇḍale ||28||
 kṣipraṁ ca samayañño 'sau bhavet sarvatra jātiṣu |
 vaiśvāsiko bhavet tatra jinānāṁ guhyadhāraṇe ||29||
 10 sarvamaṅgalasaṁpūrṇaḥ sarvasiddhimanorathaḥ |
 anayā likhitamātreṇa sarvasaukhyam samṛdhyati ||30||
 sukhaṁ kālakriyāṁ kṛtvā bhavet svargaparāyaṇaḥ |
 vivāde kalahe caiva vighrahe paramadāruṇe ||31||

2 G31r 2 B40r 3 N33r 4 D29v 8 K64r 8 J61v 10 E53r 11 A30v

2 Hypermetrical in writing, pronounce prat'vibudhyate? 5 rakṣā anuttarā] hiatus *metri causa* 11 Hypermetrical. 13 Hypermetrical in writing, pronounce par'madāruṇe?

1 SuvPrabh 75.2 sattvāni sarvadhanadhānyasamṛddhāni bhaviṣyanti. 2 Megha 294.11–12 sukhaṁ svapyanti | sukhaṁ ca pratibudhyante. Amogha 8a.5 sukhaṁ svapate nityaṁ sukhaṁ <ṁ>ñ ca prativibudhyate. 9 STTS I.1457 ahaṁ bhagavadbhiḥ sarvatathāga-taiḥ sarvaguhyadhāritve 'bhiṣiktaḥ, I.1464 atha bhagavān vairocanas tathāgato bhagavate guhyadhāriṇe vajradharāya sādhu-kārair abhiṣṭavat.

1 bhaviṣyati] Σ; bhaviṣyanti ACD, (...) F 2 sukhaṁ] Σ; sukhaṁkāra D, (...) F, sukha J 2 svapiti] Σ; (...)piti F, sampatti IJ 2 ca prativibudhyate] J; prativibudhyate AB, ca pratibudhyate CEFKLMO, ca pratibuddhate D, ca pratibudhyati GIN 4 bhavati] Σ; bhaviṣyati A 5 vidyāyāṁ] Σ; vidyāyāḥ E 5 sādhyamānāyāṁ] Σ; sādhyamānāyā E, sādhyamānāyā L 5 rakṣā] Σ; vidyā A, rakṣā-m- DN, (...) F 5 anuttarā] Σ; hy anuttarā C anuttarām D, anuttarāḥ E, (...) F, mahābalā S 6 sukhaṁ ca] EGLN; sukhaṁ Σ, (...) F 6 sādhyed] EGN; sādhyate Σ, (...) F 6 vidyāṁ] EKMO; vidyā Σ, (...) F 7 sidhyanti] ABCEKM; sidhyante DGJLNO, (...) F 7 °kalpāś ca] Σ; °kalpasya C, (...) F, °kalpāsya GN 7 praviṣṭaḥ] Σ; pravita D, (...) F 8 samayañño] Σ; samayojño N 8 sarvatra] Σ; sarveṣu N 9 vaiśvāsiko] FILN; vaiśāsikaś AB, vaiśvāsikaś CJKM, viśvāsikaś D, vaiśvāsika E, vaiśvāsika G, vaiśvāsikā O 9 bhavet tatra] EFGLN; ca sa bhavej ABCJKM, ca sa bhavet tatra D, bhavet tasya I, bhaven nityaṁ O 9 guhya°] *em.*; guṇa° ΣTib 9 °dhāraṇe] Σ; °dhāriṇāṁ D, °dhāraṇaiḥ O 10 °saṁpūrṇaḥ] Σ; °saṁpūrṇa A, °saṁpanna C, °saṁpūrṇaṁ D 10 sarvasiddhi°] Σ; sarvasiddhir° L 11 anayā] DEGILN; asyā ABC, asyāṁ FJKMO 11 likhitamātreṇa] DGL; likhitamātrāyāḥ ABC, paṭhitamātrayā E, likhitamā(...) F, likhitamātrāyā I, likhitamātrāyāṁ JKMO, likhitamātrayā N 11 samṛdhyati] Σ; sasiddhyati B, samṛdhyati E, (...) F 12 sukhaṁ] Σ; (...) F, sukhaṁ ca N 12 kālakriyāṁ] Σ; kārayāṁ C, kālakriyāṁ D, kālakriyāṁ E, (...) F, kālakriyāṁ O 12 bhavet] Σ; (...) F, sambhavet N 12 °parāyaṇaḥ] Σ; °parāyaṇa E, (...) F, °parāyaṇā I, °parāyaṇāḥ O 13 kalahe] Σ; (...) F, kahahe G

sarvabhayavinirmukto jinoktaṃ vacanaṃ yathā |
 sa nityaṃ jātismaro bhoti jātau jātau na saṃśayaḥ ||32||
 rājāno vaśagās tasya sāntaḥpuramahājanāḥ |
 sa mānyaś ca bhaven nityaṃ sādhubhir lokasaṃmataiḥ ||33||
 sarveśaṃ ca priyo bhavati ye devā ye ca mānuṣāḥ |
 rakṣāṃ tasya kariṣyanti divārātrau na saṃśayaḥ ||34||

5

[45] atra mantrapadāḥ siddhāḥ samyaksambuddhabhāṣitāḥ |

namo buddhāya | namo dharmāya | namaḥ saṃghāya | namo bhagava-
 te śākyamunaye mahākāruṇikāya tathāgatāyār hate samyaksambuddhāya

1 F82v 1 I21v 3 B40v, O119v 5 N33v 6 G31v 6 M115v 7 C93r 8 D30r

2 Hypermetrical in writing, anacrusis? 4 The Gilgit tradition seems to have an extra line here. 5 Hypermetrical in writing, pronounce bhoti (cf. the majority of the mss)?

2 SuvPrabh 44.9–10 ya stoṣyate muni kṛtāñjalibhiḥ sthahitvā sarvatra jātismaraṇo jātīṣu, 120.8–10 suvarṇabhāsottamāt sūtreṇdrarājād imāni tathāgatalakṣaṇāni bodhisattvanā-
 māni yo dhārayati vācayati bodhayati sa nityaṃ jātismaro bhaviṣyati. Amogha 23a.5 ka-
 lpaśatasahasrajātau jātau jāti smarīṣyati. 4 Amogha 7a.7 rājāmātyasāntaḥpuraparivārā
 vaśagatā bhaviṣyanti (cf. also 16b.2), 8b.3–4 rājānaṃ vaśagā nityaṃ sajanāḥ saparivārās
 ca sāmātyā manupa(pu)rohitāḥ sāntaḥpuragaṇāḥ (cf. also 18b.4, 22b.3 etc), 28b.4–5 rājā-
 naṃ abhimukha<ṃ>n darśayet | saśainyavara[ca]turaṅgaṃ sāmātyagaṇasāntaḥpurapa-
 rivāraṃ sahirāṇyasuvārṇaṃ nimuktivaidūryasamkhaṣilāpravāḍarajatajātarūpaṃ vastrā-
 laṅkārabharaṇavibhūṣaṇavimānāścarya vaśagatā tiṣṭhanti. MaMāy 15.20–21–16.1 etc. yaḥ
 pūrvam diśaṃ rakṣati paripālayati, so 'pi saputraḥ sapautraḥ sabhrātā sāmātyaḥ sasenā-
 patīḥ sapreṣyaḥ sadūtaḥ sapravaraḥ sapārśado 'nayā mahāmāyūryā vidyārājñyā svāter
 bhikṣor mama sarvasattvānāṃ ca rakṣāṃ karotu. 6 SuvPrabh 4.2 teṣāṃ rakṣāṃ ka-
 riṣyanti divārātrau samāhitāḥ.

1 °mukto] Σ; °mukta C 2 sa nityaṃ] EFGLN; nityaṃ ABCDIJKMO 2 bhoti] BC-
 FIKLMO; bhavati AEGN, bhonti D, bhiti J 3 vaśagās] Σ; vaśagā D 3 °puramahājanāḥ]
 BJLMO; °puramahājanaiḥ AIN, °puramahājanā C, °puramahājanāḥ saha D, °purajanaiḥ
 saha EG, °puraḥmahājanaiḥ saha F 4 sa mānyaś] ABFJKM; samānaiś C, sampanno D,
 mātyaś E, sāmānyaś GLTib, samātyaś I, mahāmātyaiś N, āmātyaś O 4 bhaven nityaṃ]
 Σ; bhavetya C, bhavē nityaṃ EM 4 sādhubhir] Σ; sādhubhi AE 4 °saṃmataiḥ] Σ;
 °samataiḥ K, °saṃmateḥ O 5 bhavati] EILN; bhoti ABCFGJKM, bhonti DO 5 ye] Σ; ye
 ca E, om. N 5 devā] Σ; devā ca N 6 na saṃśayaḥ] BCDGLO; ca nityaśaḥ AEFIJKMN
 7 atra] Σ; atra ime G 7 mantrapadāḥ] Σ; mapadā E^{ac}, mamanttrapadāḥ F, mantrapadā
 E^{pc}I 7 siddhāḥ] Σ; siddhā AM, siddhārtha C 7 °sambuddhabhāṣitāḥ] Σ; °sambud-
 dhabhāṣitam iti B, °sambuddhabhāṣitā C, °sabhābuddhabhāṣitāḥ M 9 bhagavate] Σ;
 bhagavatye D, om. G 9 tathāgatāyār hate] Σ; tathāgatāyār hante D, tadyathāgatāyār ha-
 nte E, om. G 9 samyaksambuddhāya] Σ; samyaksambuddhāya | namo ratnatrayāya
 DL

| namas tebhyah samyaksambuddhebhyah |

bhāvenaitān namaskṛtya buddhaśāsanavṛddhaye |
 aham idānīm sampravakṣyāmi sarvasattvānukampayā ||1||
 imām vidyām mahātejām mahābalaparākramām |
 5 yasyām bhāṣitamātrāyām munīnām vajrāsane ||2||
 mārās ca mārakāyās ca grahāḥ sarvavināyakāḥ |
 vighnās ca santi ye kecit tatksaṇād vilayaṃ gatāḥ ||3||

[46] tadyathā |

om giri 2 | giriṇi | girivati | guṇavati | ākāśavati | ākāśasuddhe | pāpa-
 10 vigate | ākāśe | gaganatale | ākāśavicāriṇi | jvalitaśikhare | maṇimauktika-
 khacitamaulidhare | sukeśe | suvaktre | sunetre | suvarṇe | suvarṇagaure
 | atīte | anutpanne | anāgate | pratyutpanne | namaḥ sarveṣāṃ buddhā-
 nām jvalitatejasām | buddhe | subuddhe | bhagavati | surakṣaṇi | suksame

1 L16v 3 K64v 6 A31r 6 B41r 11 N34r 12 O120r

1 G omits namo bhagavate śākyamunaye mahākāruṇikāya tathāgatāyārhathe samyaksa-
 m̐buddhāya. 3 Hypermetrical. 5 Hypometrical. 7 The Gilgit tradition seems to have
 one line instead of these two.

1 namas tebhyah] CDEGN; namaḥ samastebhyah ABFIJKL, namas samastebhyah M, na-
 maḥ saptebhyah O 1 °sambuddhebhyah] Σ; °sambuddhaśrāvabodhisattvasaṃghe-
 bhyah L 2 bhāvenaitān] Σ; bhāvataitān B 2 namaskṛtya] Σ; namakṛtya C, nama-
 skṛtyatya D 2 °śāsanavṛddhaye] Σ; °śāsane vṛddhaye A, °śāsanasaṃvṛddhaye E, °śāsa-
 navivṛddhaye O 3 sampravakṣyāmi] L; pravakṣyāmi Σ, pravakṣāmi CIJM 5 yasyām]
 Σ; yasyāḥ E 5 bhāṣitamātrāyām] Σ; bhāṣitamātrānām C, bhāṣitamātrayām E, bhāṣita-
 mātrayā I 5 munīnām] ABCDEGK; muninām IO, muninā FJLMN 5 vajrāsane] EG;
 vajramayāsane Σ, vajrāsane sthitā L, vajrāsanena vai N 6 °kāyās] Σ; °kāyikās ABCFN
 6 sarvavināyakāḥ] Σ; sarve vināyakāḥ AF, sarvavināyakā E 7 vighnās ca] Σ; vighnā
 D, ye vighnās E 7 tatksaṇād] Σ; tatksaṇā C 9 giri 2] Σ; giri 2 miri 2 IJO 9 giriṇi]
 EG; giriṇi 2 Σ 9 girivati] CEFGJKNOTib; girivati 2 ABL, girivatī 2 D, guṇavati I, om.
 M 9 guṇavati] ABFJKMNTib; guṇavatī C, guṇavatī 2 D, guṇavati 2 ELO, guṇavate 2
 G, girivati guṇavate I 9 ākāśavati] Σ; ākāśavati 2 GL 9 °suddhe] EGLN; °viśuddhe
 Σ 10 pāpa°] Σ; sarvapāpa° ABILO 10 gaganatale] Σ; gaganatare BD 10 °vicā-
 riṇi] Σ; °vicāriṇi maṇidhari vajriṇi AB, °vicāraṇi G 11 °muktika°] JKLMNTib; °muktā°
 ABCFGIO, °muktā° D, °mukti° E, °mukti° W 11 °maulidhare] Σ; °maulīdhare D,
 °maulideśe L 11 sukeśe] CDEFGJKNTib; sukeśe | suveṣe ABILMO 11 sunetre] Σ; om.
 G 11 suvarṇe] CDFJKLMOTib; om. ABEGIN 11 °gaure] Σ; °gore AB 12 anutpanne]
 ABEGILN; om. CKMO, anāgate DJ, suveṣe F 12 anāgate] Σ; anutpatte D, anutpane J
 12 pratyutpanne] Σ; pratyotpanne D 12 namaḥ] Σ; namas GM 13 buddhānām] Σ; om.
 G 13 jvalitatejasām] Σ; jvālitaujasām AB, jvalitaujasām G 13 buddhe] Σ; buddho C
 13 bhagavati] Σ; bhagavati bhagavati L 13 surakṣaṇi] Σ; surakṣaṇi akṣaye | suksaye AB,
 om. E 13 suksame] ABFGLMTib; suksame CEIJKO, sukṣe D, suksame akṣame N

| suprabhe | sudame | sudānte | vare | bhagavati | bhadravati | bhadre
 | subhadre | vimale | jayabhadre | pracaṇḍe | caṇḍe | vajracāṇḍe | mahā-
 caṇḍe | ghorī | gandhāri | gauri | caṇḍāli | mātāṅgi | varcasi | sumati |
 pukkasi | śavari | śāvari | śaṅkari | dramīḍi | drāmiḍi | raudriṇi | sarvār-
 thasādhani | hana 2 sarvaśatrūṇām | daha 2 sarvaduṣṭāṇām pretapiśā-
 caḍākinīnām manuṣyāmanuṣyāṇām | paca 2 hṛdayaṃ vidhvamsaya jīvi-
 taṃ sarvaduṣṭagrahāṇām | nāśaya 2 sarvapāpāni me bhagavati | rakṣa 2

1 D30v 1 G32r 1 I22r, M114r 1 B41v 3 L17r 4 F83r 4 C93v 5 A31v
 5 K65r 7 J62r

3 Aṣṭāṅga 325.30 gauri gāndhāri cāṇḍāli mātāṅgi svāhā. MaŚīt 3.1–2 gauri gandhāri ca-
 ṇḍāli vetāli mātāṅgi varcasi. MaMāy 18.15–18 tadyathā bale balkale, mātāṅgi caṇḍāli
 puruṣa, nīci nīci nigauri gandhāre, caṇḍāli mātāṅgi, mālini hili hili, āgati gati, gauri ga-
 ndhāri kauṣṭhikā vacari vihāri, hili hili, kuṃje svāhā. Nagaropama 83.9 ghorī gandhāri.
 Asiloma I.39, IV.272, 274 namo ghorisya namo gandharisya. 4 Megha 306.19–20 jāṅgule
 pukkaṣi brahmaṇi mātāṅgi jaye vijaye svāhā. 5 MaŚīt 3.7, MaMāy 8.19 sarvārthasādhā-
 ni | paramārthasādhani. MaSāPra 34.6 sarvārthasādhani.

1 suprabhe] Σ; sunprabhe C, *om.* DL, [ill] M 1 vare] EFGKNO; suvrate ABI, suvare C,
 suprabhavrate vare D, suvare vare J, suvrate vare L, [ill] M 1 bhagavati] EG; varade |
 pravare | bhagavati ABJ, varade | bhagavati CDFKLTib, vara | pravare | bhagavati I, [ill]
 M, pravare | bhagavati N, varade | suvrate | varappravare | bhagavati O 1 bhadravati] Σ;
 bhadravati subhadravati AB, bhadravati bhadravati C, subhadravati O 2 jayabhadre]
 Σ; jayagarbhe C 2 pracaṇḍe] CDEGJKLM; caṇḍi pracaṇḍi AB, caṇḍe F, caṇḍi 2 pra-
 caṇḍe IO, caṇḍe pracaṇḍe N 2 caṇḍe] ABEGILO; caṇḍe 2 caṇḍe 2 C, caṇḍe caṇḍini 2
 D, pracaṇḍe F, caṇḍe caṇḍi 2 JKM, pracaṇḍe caṇḍe N 2 vajracāṇḍe] Σ; vajracāṇḍi CF,
om. E 3 mahācaṇḍe] Σ; mahāṇḍe C, mahācaṇḍi F, mahācaṇḍai L 3 ghorī] Σ; ghorī
 C, ghauri DE, ghorī dhorī L 3 gandhāri] Σ; gāndhāri JLO 3 caṇḍāli] Σ; caṇḍāli D,
 cāṇḍāli JL 3 varcasi] Σ; mālini | varcasi D, *om.* F, pukkasi | varcasi G, mālini | varca-
 ni L 3 sumati] Σ; *om.* CF, sumati DJ 4 pukkasi] Σ; pukkasi | sumukhi ABL, pukasi
 J 4 śavari] Σ; śāvari L 4 śāvari] Σ; *om.* EG 4 śaṅkari] Σ; *om.* EFG, śaṅkari śaṅka
 L, śaṅkari śaṅkari N 4 dramīḍi] DIJKLMO; draviḍi AB, dāmidri C, *om.* EG, drāmiḍi
 F, dramīḍa N 4 drāmiḍi] Σ; drāviḍi ABC, *om.* F, drāmiḍa N 4 raudriṇi] Σ; rohini
 C, raudriṇi | sarvagrahavidāriṇi D, raudriṇi | daha(...) I, raudriṇi | sarvagrahavidāriṇi
 L, raudriṇi | dahani O 5 sarvārthasādhani] Σ; sarvārthasādhani | paramārthasādhani
 ABK 5 sarvaśatrūṇām] DLN; sarvaśatrūṇ ABCFJKM, sarvaśatrūṇā E, *om.* G, sarvaśa-
 trūṇām māṃ sarvasattvāṇām ca I, sarvaśatrūṇ mama sarvasattvāṇām ca O 5 daha 2]
 Σ; *om.* G 5 sarvaduṣṭāṇām] DEFGLN; sarvaduṣṭāt A, sarvaduṣṭāṇ BCIIJKMO 6 preta-
 piśācaḍākinīnām manuṣyāmanuṣyāṇām] EM; pretapiśācaḍākaḍākinīmanuṣyāṇām ma-
 nuṣyāṇām A, pretapiśācaḍākinīnām manuṣyāṇām B, pretapiśācaḍākinīnām manuṣyā-
 nām ca CGI, *om.* DL, pretapiśācaḍākinīmanuṣyāmanuṣyāṇām F, pretapiśācāṇḍākinīnām
 manuṣyāṇām ca J, pretapiśācaḍākinīnām manuṣyāmanuṣyāṇām ca KN, bhūtapretapiśā-
 caḍākinīnām manuṣyāmanuṣyāṇām ca O 6 paca 2] Σ; paca 2 bhūtapretapiśācānām
 | matha 2 yakṣarākṣasaḍākinīnām manuṣyāṇām ca | pramatha 2 D, paca 2 pretabhūta-
 piśācānām | matha 2 yakṣarākṣasaḍākinīnām manuṣyāmanuṣyāṇām ca | pramatha 2 L
 7 °duṣṭagrahāṇām] Σ; °grahāṇām C, °grahaduṣṭāṇām F 7 nāśaya 2] ABDJKL; nāśaya
 CEFGIMNO 7 me] Σ; AJHITOKASYA J 7 rakṣa 2] Σ; *om.* F

- mām sarvasattvānām ca sarvatra sarvabhayopadravebhyaḥ | sarvaduṣṭā-
nām bandhanam kuru | sarvakilbiṣanāśani | mārtaṇḍe | mr̥tyudaṇḍanivā-
raṇi | mānadaṇḍe | mānini | mahāmānini | cale | ciṭi 2 | viṭi 2 | niṭi 2 | niṭini
5 si | varcasi | sumati | pukkasi | śavari | śāvāri | śaṅkari | dramidi | drāmidī |
dahani | pacani | mardani | sarale 2 | saralambhe | hīnamadhyotkr̥ṣṭavidā-

1 N34v 3 B42r 3 E53v 4 D31r

2 Amogha 13a.4 sarvvaduḥkhavinirmuktam sarvvakilbiṣanāśanam.

1 mām] IMO; mama AB, mama saparivārasya C, mām cintāmaṇi saparivāraṃ D, PUNNA-
KASYA saparivārasya E, mama CINTOKASYA F, *om.* G, AJHITOKAṃ saparivāraṃ sapa-
rivāraṃ J, name is deleted K, (...) L, mām saparivāraṃ N 1 °sattvānām] EFG; °sa-
ttvānāmś ABC, °sattvāmś DIJKMNO, (...) L 1 sarvatra] DEFGNTib; sarvatra sarvadā
ABJKMO, sarvatra sarvatraidā C, *om.* I, (...) L 2 °duṣṭānām] DEGINṬib; °duṣṭapraduṣṭā-
nām ABCJKMO, °duṣṭānām ca F, (...) L 2 kuru] CEGṬib; kuru 2 Σ, (...) L 2 mārtaṇḍe]
CFKLM; mārtaṇḍe mr̥tyudaṇḍe mr̥tyudaṇḍe A, mārtaṇḍe mr̥tyudaṇḍe BJ, mānadaṇḍe
D, mr̥tyudaṇḍe EI, *om.* GNO 3 mr̥tyudaṇḍanivāraṇi] CFJKLMO; mr̥tyudaṇḍanivārīṇi
ABI, mr̥tyudaṇḍanivārīṇi D, *om.* EGN 3 mānadaṇḍe] ABEGJLN; *om.* CDFKMTib, mā-
vartadaṇḍe I, mārtaḍāṇḍe O 3 mahāmānini] FIKLMO; mahāmānini | mānadhāriṇi AJ,
mahāmānini | mānadhāraṇi B, mahānini C, mahāmānini viciṭi D, *om.* EGN 3 cale] GTib;
cale vicale vimale A, cale vicale mimale B, cale vicale CFJKMN, cale vicale vicale 2 D, calā
E, vicale I, viciṭi cale L, cale 2 O 3 ciṭi 2] DFJKLMNO; viṭi 2 ABCI, *om.* EG 3 viṭi 2] FJKM;
tiṭi 2 AB, ciṭi 2 C, viṭi 2 vimale viṭi 2 D, *om.* EGN, tiṭi 2 ciṭi 2 IO, vimale niṭi 2 kiṭi 2 L 3 niṭi
2] ABFIJO; *om.* CKM, niṭi 2 netā 2 D, ciṭi 2 E, tiṭi 2 GN, viṭi naṭā 2 L 3 niṭini] CDFIJKLM;
om. AB, ciṭini E, tiṭini GNTib, niṭi 2 O 4 tuṭe] EGIKN; tudge 2 A, tudde 2 B, tute C, tuṭte
śariṇi D, tuṭe F, ṅge J, tuṭe śariṇi L, [ill] M, nituṭe O 4 ghorīṇi] NO; ghorīṇi gharīṇi AB,
ghori dhāriṇi C^{ac}, ghorīṇi dhāriṇi C^{pc}, gaurīṇi ghorīṇi DK, ghaurīṇi EIM, gaurīṇi FTib,
śaurīṇi G, gho ghorīṇi ghorīṇi J, gauri ghorīṇi L 4 vīriṇi] DFLMN; vīriṇi vīryaṇi ABJ,
om. CK, vīriṇi E, dhīriṇi voriṇi G, nimini I, vīriṇi nimini O 4 pravarasamare] FGIJKMN;
pravare pravarasamare AB, pravarasamale C, pravalasavale D, pravarasavare E, pravare
samare L, pravarasamare 2 O 4 caṇḍāli] Σ; caṇḍāli EL 4 mātaṅgi] Σ; mātaṅgi iraṇi
suramī D, mātaṅgi irasi surasi EL, mātaṅgi varcasi IO 4 rundhasi] Σ; rudhaṃsi kara-
si A, rundhasi karasi BJ, *om.* E, kesari G, rannasi N 5 sarasi] ABCFJKM; *om.* DEILO,
surasi GN 5 varcasi] Σ; *om.* IO 5 sumati] Σ; sumasi sumati G, *om.* I, sumati 2 M
5 pukkasi] Σ; paripukkasi G 5 śāvāri] Σ; *om.* EG 5 śaṅkari] Σ; śaṅkari samani AB,
śaṅkari manasi J, *om.* N 5 dramidi] DGIKLMNO; dravidi A, draviṇi B, drāmidri C, *om.*
EF, (...) J 5 drāmidī] Σ; *om.* A, drāviṇi B, drāmidri C, (...) J 6 dahani] Σ; hanani dahani
AB, raudriṇi dahani I 6 pacani] EGILNTib; pacani pācāni Σ 6 mardani] Σ; mardani
mardani D, mathani mardani Tib 6 sarale 2] DIKMNO; sarala sarale ABG, savare C,
sarala E, sarvale sarale F, sarale J, bharale sarale L 6 saralambhe] Σ; saradehānamo N
6 hīna°] Σ; *om.* N

riṇi | vidhāriṇi | mahile 2 | mahāmahile | nigaḍe | nigaḍabhañje | matte |
 mattini | dānte | cakre | cakravākini | jvale 2 | jvāle 2 | jvalini | śavari | śāvari
 | sarvavyādhiharaṇi | cūḍi 2 | cūḍini 2 | nimi 2 | nimindhari | trilokajanani |
 trilokālokakari | traidhātukavyavalokani | vajraparaśupāśamudgarakhḍ-
 gaśaṅkhacakratriśūlacintāmaṇimahāvidyādhāriṇi | rakṣa 2 mām sarva-
 sattvānām ca sarvatra sarvasthānagataṃ sarvaduṣṭabhayebyaḥ sarva-
 manuṣyāmanuṣyabhayebyaḥ sarvavyādhibhyaḥ | vajre | vajravati | vaj-

5

1 M114v 1 A32r, G32v 3 B42v 3 K65v 5 I22v 5 N35r 7 C94r

6 Amogha 6b.6 sarvatra sthānagata mahāśopari[śodha]nakṛto bhavati. MMK 549.20 ma-
 hāsthānagataṃ dhīmaṃ bodhisattvaṃ maharddhikaṃ. Divya 382.31–32 ata ūrdhvaṃ
 pravakṣyāmi sarvasthānagataṃ punaḥ | strīṇaṃ ca puruṣāṇaṃ ca pīṭakaṃ sarvakarma-
 kam ||

1 °madhyotkrṣṭavidāriṇi] Σ; °madhyotkrṣṭavidāraṇi 2 C, °madhyamotkrṣṭavidāriṇi E,
 °madhyotkrṣṭe vidāriṇi G, °madhyotkrṣṭavidāraṇi J 1 vidhāriṇi] IM; *om.* ABCEGLN,
 vidhāriṇi D, vivāriṇi F, vidhāri J, vidhāraṇi K, vicāriṇi O 1 mahile 2] DJKM; mahili 2
 AB, mahila 2 C, mahila E, mahili F, mahile GIN, hili mahili L, mahili mahile O 1 ma-
 hāmahile] GIJKNO; mahāmahili ABDFLM, mahāmahira C, mahāmahila E 1 nigaḍe] Σ;
 nigaḍe 2 DL 1 matte] Σ; matte 2 ABD 2 mattini] DFIJKMO; mattini mitte A, mattini
 mitte BE, mātṭani C, mattini nimitte G, mittini L, mattini matte matta N 2 dānte] Σ; *om.*
 EGN 2 cakre] Σ; *om.* EGIL 2 jvale 2] ABCDJKMO; jala E, jale FGI, jale 2 svāhā L, jale jva-
 le N 2 jvāle 2] CK; *om.* ABGLO, jvale 2 DF, hulu hulu E, jāle I, (...) J, jvāle MN 2 jvalini]
 ABCDK; *om.* EFGLN, jvala I, (...) J, jvālini MO 2 śāvari] Σ; *om.* G 3 °vyādhiharaṇi] GKN;
 °vyādhiharaṇi | muni 2 AB, °vyādhiharaṇi CDFIM, °vyāharaṇi E, °vyādhiharaṇi | muni 2
 J, °vyādhiharaṇi LO 3 cūḍi 2] LO; cūḍi 2 ABCGJMN, cūḍi 2 D, cūḍi EFIG 3 cūḍini 2]
 LO; cūḍini 2 mahācūḍini A, cūḍini mahācūḍini B, cūḍini 2 mahācūḍini CJK, cūḍini
 2 mahācūḍi D, cūḍini EI, cūḍini mahācūḍini F, cūḍini 2 GM, cūḍini N 3 nimi 2] Σ;
 nimi G, nili 2 J 3 trilokajanani] GIL; trilokavardhani trilokajanani A, trilokyavardhani
 trilokajanani BJ, trilokrjanani C, trilokajanani DN, trilokajani E, trilokadahani FMOTib,
 trilokavardhani trilokadahani K 4 trilokālokakari] Σ; trilokṛkari C, trilokālokakari DJ,
om. I, trilokālokari L 4 °vyavalokani] ABCDEFJO; °vyavalokini GIKLMN 4 °mudga-
 ra] ABCJKM; °mudgarāśi° DN, *om.* EFGIL, °śaṅkha° O 5 °khaḍgaśaṅkha°] ABDIL;
 °śaṅkhakhaḍga° EF, °khaḍga° CGJKO, °khaḍga[ill]° M, *om.* N 5 °cintāmaṇi°] CEFGJKL-
 NTib; °cintāmaṇimakuṭa° ABIO, °cintāmaṇiratna° D, [ill] M 5 °dhāriṇi] BI; °dhāraṇi Σ,
 °dhāriṇi C, °dhāraṇi D, [ill] M 5 mām] ABCDGO; PUNNAKASYA E, mām CINTOKAṂ F,
 mām saparivāraṃ IN, AJHITOKAṂ J, ŚĀKYABHIKṢUŚRĪSOMABHADRAŚYA K, UḍḍĀKĀM
 bhagavati saparivāraṃ L, [ill] M 6 sarvasattvānām ca] GNO; sarvasattvāṃś ca ABFIL,
om. CJK, sarvasattvāṃś ca bhagavati D, sattvānām ca E, [ill] M 6 sarvatra] Σ; *om.* CJK,
 sarvatra sarvatra I, [ill] M 6 sarvasthāna°] Σ; [ill] M, sthāna° O 6 °gataṃ] FJKL; °gata
 ABO, °graha C, °gatebhya D, °gatasya EGIN, [ill] M 7 sarvamanuṣyāmanuṣya°] Σ; sar-
 vamanuṣyāmanuṣyebhyaḥ B, *om.* E 7 °bhayebyaḥ] AFGIJLNO; *om.* BE, °bhayebya
 C, °bhayebyaḥ sarvabhayebyaḥ DKM 7 sarvavyādhibhyaḥ] Σ; *om.* I 7 vajre] CD-
 FGKO; vajre 2 ABLM, vajra E, *om.* IN, (...) J 7 vajravati] Σ; vajravati vajradhare AB, *om.*
 E, vajradhari I, (...) vajradhare J

- rapāṇidhare | hili 2 | mili 2 | kili 2 | cili 2 | sili 2 | vara 2 | varade | sarvatra
 jayalabdhe svāhā | pāpavidāriṇi svāhā | sarvavyādhiharaṇi svāhā | sarva-
 tra bhayaharaṇi svāhā | svastir bhavatu mama sarvasattvānām ca svāhā
 | śānti svāhā | puṣṭi svāhā | jayatu jaye | jayavati | jaya | vimale | vipule
 5 svāhā | sarvatathāgatamūrte svāhā | om bhūri 2 | vajravati | tathāgatahr̥da-

1 D31v 3 B43r 3 F83v 4 A32v, O121r

4 N omits a longer part here from svastir bhavatu to puṣṭi svāhā.

4 MaMāy 55.19 kamale, vimale.

1 mili 2] Σ; kili 2 ILO, [ill] M 1 kili 2] ABCDJKN; *om.* EFG, mili 2 ILO, [ill] M 1 cili
 2] Σ; cili 2 viri 2 D, cili 2 vili 2 L, [ill] M 1 sili 2] GNO; śili 2 ABCIJK, śili 2 sili 2 D,
 śili 2 sile E, mili 2 F, bhili 2 siri 2 L, [ill] M 1 vara 2] Σ; cara 2 vara 2 AB, cara 2 D, [ill]
 M 1 varade] Σ; varade varadāṅkuṣe AB, varade mama I, [ill] M, varade varapravare N
 2 pāpavidāriṇi] E; sarvapāpavidāraṇi A, sarvapāpavidāriṇi BFIJKLO, sarvapāpanidhā-
 rani C, sarvapāpavidāriṇi D, pāpavidāraṇi G, [ill] M, jayavati jayamale vimale vipule
 svāhā sarvapāpavidāriṇi N 2 °vyādhiharaṇi svāhā] GNTib; °vyādhiharaṇi svāhā | ga-
 rbhasaṃharaṇi svāhā AB, °vyādhiharaṇi svāhā | saṃbharaṇi svāhā C, °vyādhiharaṇi svā-
 hā | saṃbharaṇi svāhā D, °vyādhibhayaharaṇi svāhā E, °vyādhiharaṇi svāhā | saṃbhari
 svāhā F, °vyādhiharaṇi svāhā | saṃbharaṇi svāhā IJKLO, [ill] M 3 sarvatra bhayahara-
 ṇi svāhā] G; sarvagrahabhayaharaṇi svāhā | sarvaśatrūn bhayaharaṇi svāhā A, sarvatra
 bhayaharaṇi svāhā | sarvaśatrubhayaharaṇi svāhā B, sarvaśatrubhayaharaṇi svāhā C, sar-
 vaśatrubhayaharaṇi svāhā | saṃdhāraṇi svāhā D, sarvatra bhayaharaṇi svāhā | sarvaśa-
 trubhayaharaṇi svāhā | saṃdhāraṇi E, sarvabhayaharaṇi svāhā F, sarvatra bhayaharaṇi
 svāhā I, sarvatrubhayaharaṇi svāhā J^{ac}, sarvaśatrubhayaharaṇi svāhā J^{pc}, sarvaśatrubha-
 yaharaṇi svāhā KO, sarvatra bharaṇi svāhā | sarvaśatruharaṇi saṃdhāraṇi svāhā L, [ill]
 M, sarvatra bhayaharaṇi svāhā N 3 svastir] Σ; om svastir BJ, [ill] M, *om.* N, svasti
 O 3 mama] ABCGO; me D, PUNNAKASYA saparivārasya E, mama CINTOKASYA F,
 mama saparivārām I, AJHITOKASYA J, ŚĀKYABHIKṢUSOMABHADRAŚY K, UḍḍAKĀYĀ
 saparivārayā L, [ill] M, *om.* N 3 sarvasattvānām ca] Σ; *om.* DN, [ill] M 4 śānti svāhā]
 EG; om bhuvah svāhā | śānti svāhā AB, śāntikari svāhā CJK, om bhūh svāhā | śāntikari
 svāhā D, śānti svāhā F, om bhuvah svāhā | śānti svāhā | svasti svāhā I, om bhūh svāhā
 | śānti svāhā L, [ill] M, *om.* N, om bhuvah svāhā | om śāntikari svāhā | svasti svāhā O
 4 puṣṭi svāhā] G; puṣṭi svāhā | balavardhani svāhā ABE, puṣṭikari svāhā | balavardhani
 svāhā CJ, puṣṭikari svāhā | balavardhani svāhā D, puṣṭi svāhā | balavardhani svāhā FL,
 balavardhani svāhā | puṣṭi svāhā I, puṣṭimkari svāhā | balavardhani svāhā K, [ill] M, ba-
 lavardhani svāhā N, balavardhani svāhā | puṣṭikari svāhā O 4 jayatu] EGILNTib; om
 jayatu ABCFJKMO, om jaye 2 vijaye 2 D 4 jaye] Σ; jayatu D, *om.* F, (...) J 4 jayavati]
 Σ; vati D, *om.* E, (...) J 4 jaya] EIL; jayakamale ABJ, kamale CDKMO, jayavimale F, jaye
 G, jayabale N 4 vimale] EGINNTib; *om.* A, vimale svāhā BCJKMO, vimale vipule svāhā
 D, svāhā F, vimale svāhā jayavati jayavimale L 5 vipule svāhā] Σ; om vipule svāhā
 CD 5 sarvatathāgatamūrte] Σ; om sarvatathāgatamūrte DLN, sarvatathāgatamūrti E,
 sarvatathāgatādhiṣṭhānamūrti G 5 svāhā] EFGILN; svāhā | om bhūri mahāśānte svāhā
 ABDO, svāhā | om bhūri mahāśānti svāhā CJKM 5 om bhūri 2] FTib; om bhūh | bhuri 2
 AB, om bhūh | bhuhbhūri 2 CJ, om bhuvah om bhūh svāhā | om bhuvah svāhā | om svaḥ
 svāhā | om bhurbhuvah svāhā | om bhūri 2 D, om bhūh | om bhūri E, om bhūh | om bhūri
 2 GKMNO, om bhūh | bhūri 2 I, om bhūh om bhuvah | om bhūri 2 L

yapūraṇi | saṃdhāraṇi | bala 2 | jayavidye hūṃ 2 phaṭ 2 svāhā |

[47] yasya kasyacin mahābrāhmaṇa anayā tathāgatamūrtyā vidyāman-
trapadadhāraṇyā rakṣā kṛtā paritrāṇaṃ parigrahaḥ paripālanaṃ śāntiḥ

1 G33r 1 M117r 1 K66r 2 B43v 3 J62v 3 N35v

1 Uṣṇīṣa 9 āyuhṣaṃtāraṇe, 35 āyuhṣaṃdhāraṇi.

1 tathāgatahrdayapūraṇi] CGK; sarvatathāgatahrdayapūraṇi Σ, sarvatathāgatahrdayasa-
mpūraṇi D, [ill] M 1 saṃdhāraṇi] GILN; āyuhṣaṃdhāraṇi ABFJKMO, āyusaṃdhāraṇi
CD, saṃdhāraṇi svāhā E 1 bala 2] EFI; bala 2 balavati ABDJKMNO, bala 2 bali C, cala
2 G, bala 2 | bala 2 L 1 jayavidye] Σ; oṃ jayavidye ABK 1 hūṃ 2] Σ; oṃ hūṃ 2 L
1 phaṭ 2] Σ; phaṭ CI 1 svāhā] EGI^{ac}LTib; svāhā | oṃ maṇidhari vajriṇi mahāpratisare
hūṃ 2 phaṭ 2 svāhā | oṃ maṇivajre hrdayavajre mārasainyavidrāpana hana 2 sarvaśa-
trūn vajragarbhe trāsaya 2 sarvabhavanāśani hūṃ 2 phaṭ svāhā A, svāhā | oṃ maṇidhari
vajriṇi mahāpratisare hūṃ 2 phaṭ 2 svāhā | oṃ maṇivajre hrdayavajre mārasainyavidrā-
pana hana 2 sarvaśatrūn vajragarbhe trāsaya 2 sarvamārabhavanāni hūṃ 2 phaṭ svāhā
B, svāhā | oṃ maṇidhari vajriṇi mahāpratisare hūṃ 2 phaṭ 2 svāhā CFKM, svāhā | oṃ
maṇidhari vajriṇi mahāpratisare rakṣa 2 hūṃ 2 phaṭ 2 svāhā | oṃ maṇivajre hrdayavajre
mārasainyavidāraṇi hana 2 sarvaśatrūn daha 2 sarvaduṣṭān vajragarbhe trāsaya 2 sar-
vamārabhavanāni hūṃ 2 phaṭ 2 svāhā D, svāhā | oṃ maṇidhari vajriṇi hūṃ 2 phaṭ 2
svāhā I^cJN, svāhā | oṃ maṇidhari vajri hūṃ 2 phaṭ 2 svāhā O 2 kasyacin] Σ; kasyacit
A 3 °mantrapadadhāraṇyā] EFGKLMN; °mantrapadadhāraṇyā ABDO, °mantrapadā-
dhāraṇyā CI, °ma(...) J 3 kṛtā] Σ; kṛtyā D, kṛtvā E 3 paritrāṇaṃ] EGINTib; guptiḥ
paritrāṇaṃ ACDFJKLO guptiṃ paritrāṇaṃ BM 3 parigrahaḥ] AFJKLM; parigrahaṃ
BCDEGIO, om. N 3 paripālanaṃ] Σ; paripālana N 3 śāntiḥ] Σ; śāntiṃ EGIO, śānti N

- svastyayanam kṛtaṃ bhavet tasya parikṣīṇam āyuh punar eva vivardha-
te | suciraṃ sukhaṃ ca jīvati | smṛtiśaṃpannaś ca bhavati | uccāraṇa-
mātreṇa vā vajrāvamārjanena vākālamaraṇān mahāvvyādhibhyaś ca pa-
rimucyate | sarvarogāś cāsyā praśāmyanti | dairghyaglānyam avamārjana-
5 mātreaṇa praśamaṃ gacchati | dine dine svādhyāyam kuryān mahāprājño
bhavati | tejobalavīryapratibhānasampanno bhavati | sarvapāpakarmā-

2 L17v 4 A33r, C94v 6 O121v

1 GrahaMā 173.2–4 guptim paritrāṇam parigrahaṃ paripālanam śāntim svastyayan-
am daṇḍaparihāram śāstraparihāram viśadūṣaṇam viśanāśanam sīmābandhanam dha-
raṇībandham ca kuryāmaḥ. Sitātapatrā 153.12–13 sīmābandhanam karomi dharaṇība-
ndhanam karomi daśadigbandhanam karomi. MaŚīt 3.12–14 paritrāṇam parigrahaṃ pa-
ripālanam śāntim svastyayanam daṇḍaparihāram śāstraparihāram viśadūṣaṇam sīmāba-
ndham dharaṇībandham ca kurvantu. MaMāy 3.12–14 etc. guptim paritrāṇam parigra-
ham paripālanam śāntim svastyayanam daṇḍaparihāram śāstraparihāram viśadūṣaṇam
viśanāśanam sīmābandham dharaṇībandham ca kuru. Mekhalā 157 etc. paritram pa-
rigrahaṃ paripālanam śānti svastyayanam karomi daṇḍapariharam karomi śāstra-
parihāram karomi viśadūṣaṇam karomi amitrapatiśedhanam karomi sīmābandhanam ka-
romi sūtrabandhanam karomi. SuvPrabh 67.7–9 etc. āraṁśam kariṣyāmaḥ paritrāṇam
parigrahaṃ paripālanam śāntim svastyayanam kariṣyāmaḥ. Ekādaśa 36.2–3 rakṣe kṛte
paritre parigra[he śā]ntisvastyayane daṇḍaparihare śāstraparihare viśa[prahā]ṇe kṛte.
6 SuvPrabh 101.16 tejobalam vīryabalam labhanty etena dharmasravaṇena, 124.1 mahā-
tejobalavīryasthāmavegapratilabdhyāḥ.

1 svastyayanam] G; svastyayanam daṇḍaparihāram śāstraparihāram viśadūṣaṇam viśa-
nāśanam ABCJ, svastyayanam daṇḍaparihāram śāstraparihāram viśadūṣaṇam viśanāśa-
nam sīmābandham dharaṇībandham D, svastyayanam daṇḍaparihāram śāstraparihār-
am EITib, svastyayanam daṇḍaparihārah śāstraparihāram viśadūṣaṇam viśanāśanam F,
svastyayanam daṇḍaparihārah śāstraparihāro viśadūṣaṇam viśanāśanam KM, svastya-
yanam daṇḍaparihārah śāstraparihārah L, svastyayanadaṇḍaparihāraśāstraparihāraviśa-
dūṣaṇaviśanāśanasīmābindhanadharāṇībandhanam N, svastyayanam daṇḍaparihārah śa-
straparihāram viśadūṣaṇam viśanāśanam sīmābandham dhāraṇībandhaś ca O 1 kṛt-
am] ABCDFJKM; kṛtā E, kṛto GILNO 1 bhavet] Σ; bhayate C 1 parikṣīṇam āyuh]
ABFGJKM; parakṣīṇāyusaḥ CELNO, parikṣīṇāyuh DI 1 eva] Σ; evāyu EI, evāyur LO
2 vivardhate] Σ; vardhate M 2 suciraṃ] Σ; suśarīraṃ E 2 ca] CEGJKLMO; om. ABDFIN
2 bhavati] Σ; bhaviṣyati G 3 uccāraṇamātreṇa vā] Σ; uccāraṇamātreṇa ABN, uccāraṇa
E, utsāraṇamātreṇa vā G 3 vajrāvamārjanena] Σ; vāvamārjanena A, vajrāvamārjanenā
C 3 °maraṇān] Σ; °maraṇāt A 3 °vyādhibhyaś] Σ; °vyādhibhiś ABIJN 3 ca] Σ; om.
D 4 cāsyā] Σ; ca E, (...) J 4 praśāmyanti] Σ; praśāmyati N 4 dairghyaglānyam] IL;
dīrghaglānir AB, dīrghaglā C, dīrghagrātana D, dairghaglāny E, dīrghaglāny FGKMN,
(...) J, dīrghaglānāny O, dīrghamlānāny W 5 avamārjanamātreṇa] CEFGKMN; ava-
mātreṇa vā A, avamārjanamātreṇa vā BIO, avāmārjanamātreṇa D, (...)vamārjanamātreṇa
J, ayamārjanamātreṇa L 5 praśamaṃ] Σ; praśam O 5 gacchati] Σ; gacchanti EIM
5 svādhyāyam] Σ; yaḥ svādhyāyam L 5 kuryān] Σ; kuryāt A 5 °prājño] Σ; °vyādha-
jña C 6 tejobala°] Σ; ojovara° D, om. N, ojobala° O 6 °vīryapratibhānasampanno] Σ;
°saṃpannaś ca D, om. N 6 bhavati] Σ; bhavanti C, bhaviṣyati E, om. N 6 °pāpa°] Σ;
om. CJKMN

varaṇāni cāsyā niyatavedanīyāni niravaśeṣaṃ parikṣayaṃ yāsyanti | sarvabuddhabodhisattvadevanāgayakṣādīni cāsyā ojobalavīryaṃ kāye prakṣepsyanti | mahāprītibahulo bhaviṣyati | antaśo mahābrāhmaṇa iyaṃ mahāvidyāmantrapadarakṣā tiryagyonigatānām api mṛgapakṣiṇām karṇapuṭe nipatiṣyati te sarve 'vaivartikā bhaviṣyanty anuttarāyāṃ sam-

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1 I23r 1 B44r 2 E54r 3 D32v 3 K66v, M117v 3 G33v 4 N36r

3 SuvPrabh 130.9–12 ahaṃ bhadanta bhagavan dharmabhāṇakasya bhikṣor vākyavibhūṣaṇārthāyapratibhānam upasaṃhariṣyāmi | romāntareṣu tasyaujaḥ prakṣepsyāmi | mahāntaṃ ca tasya sthāmaṃ ca balaṃ ca vīryaṃ ca kāye saṃjanayiṣyāmi. 5 Bhaiṣajya 5.5–5.8 ye nānāvādhiparipīḍitāḥ sattvā atrāṇā aśaraṇā bhaiṣajyopakaraṇavirahitā anāthā daridrā duḥkhitāḥ sace teṣāṃ ma[ma] nāmadheyam karṇapuṭe nipatet teṣāṃ sarvavyādhayaḥ praśameyuh, 15.11–16.2 ahaṃ bhagavan paścime kāle paścime samaye teṣāṃ śrāddhānām kulaputrānām kuladuhitānām ca tasya bhagavato bhaiṣajyaguruvaidūryaprabhasya tathāgatasyanāmadheyam śrāvayiṣyāmi antaśaḥ svapnāntaram api buddhanāmakam karṇapuṭeṣūpasamhāreṣyāmi. SuvPrabh 5.4–5 uttaptakuśalamūlās te bahubudhdhāprasamsitāḥ | yeṣāṃ iyaṃ karṇapuṭe deśanā ninādiṣyati, SarvaVyūha 57.8 yasya svapne 'pi sā dhāraṇī karṇapuṭe nipatitāntargatā. GrahaMā 175.9–10 yeṣāṃ karṇapuṭe śabdaṃ nipatiṣyanti na teṣāṃ akālamṛtyunā kālam kariṣyanti. Amogha 2a.2–3 antaśas tiryagyonigatānām karṇapuṭe sthitvā karṇajāpo dāśyanti imāni vajrapadāni cintayiṣyanti, 2a.4 svāmibhayena vā parānuvṛtyā vā uccaghnahetunā vā śroṣyanti jñātavyaṃ bhaga[va]n paṇḍitena āryāvalokiteśvarasyānubhāvena teṣāṃ karṇapuṭe tac chabdan nipatiṣyati. 5 SuvPrabh 89.4–9 sahaśravaṇena satpuruṣa suvarṇabhāsottamasya sūtreन्द्रarājasyānekāni bodhisattvakoṭinīyutaśatasahasraṇy avaivartikāni bhaviṣyanty anuttarāyāṃ saṃyaksambodhau, 107.11 avaivartikāś ca bhaveyur anuttarāyāṃ saṃyaksambodhau. Amogha 27b.7–28a.1 yaḥ kaścit kulaputro vā kuladuhitā vā bhikṣubhikṣuṇyopāsakopāsikā vā śraddhānusāriṇā vā ayan dhāraṇīn dhārayati | vācayati | paṭhati | svādhyāyati | cintayiṣyanti | bhāvayiṣyati pūjayiṣyati | likhiṣyati likhāpayiṣyati | sa ca niyatāvaivartiko bhaviṣyati anuttarāyāṃ saṃyaksam[am]bodhau.

1 cāsyā] Σ; cāsyati A 1 niyatavedanīyāni] Σ; om. E, niyatavedanīyāni tāni karmāṇi N 1 yāsyanti] EFGILN; gacchanti ABCDJKMO 2 °buddha°] Σ; °buddhā° CDF 2 °bodhisattva°] Σ; °bodhisattvā° CDL, om. F 2 °yakṣādīni] EFGJKLMN; °yakṣagandharvāsura-garuḍakimnaramahoragādīni vā A, °yakṣagandharvāsura-garuḍakimnaramahoragādīni B, °yakṣādīni CD, °yakṣagandharvāsura-garuḍādīni IO 2 cāsyā] Σ; om. N 2 ojobalavīryaṃ] GJKMNO; tejobalavīryaṃ ABDF, ojobalavīryam C, ojobalavīryam E, ojobalam vīryam I, ojobalavīryapratibhānam L 2 kāye] Σ; om. ABC, kāraye EO 3 prakṣepsyanti] Σ; prakṣepsyati G 3 mahāprītibahulo] Σ; pratisarābahuro C, mahāprītibahuro D, mahāprītiprāmodyabahulo L 3 bhaviṣyati] ABEFILN; bhaviṣyanti CO, bhavati DGJKM 4 mahāvidyā°] Σ; mahāvidyā mahāpratisarā N 4 °padarakṣā] Σ; °padā rakṣā ABCIN 4 °gatānām] Σ; °gatām D, °gatānā N 4 api] Σ; om. IN 4 mṛgapakṣiṇām] ΣTib; mṛgapakṣiṇam C, mṛpakṣiṇam D, mṛgapakṣidaṃṣṭrīnām G, mṛpakṣidaṃṣṭrīnām L 5 karṇapuṭe] CEGNTib; yeṣāṃ karṇapuṭe Σ, yeṣāṃ api karṇapuṭe F 5 nipatiṣyati] Σ; nipatiṣyanti CI 5 te] Σ; sa C 5 'vaivartikā] Σ; avaivartikā AB, avivartikā C, 'vaivartikāḥ I 5 bhaviṣyanty] EFGKLN; bhaviṣyanti ABCM, bhaviṣyant D, bhaviṣyati I, bhaviṣyati JO 5 anuttarāyāṃ] Σ; anuttarāya C, 'nuttarāyāṃ JM

- yaksambodhau | kaḥ punar vādo ya imāṃ mahāpratisarāṃ dhāraṇīm śrāddhah kulaputro vā kuladuhitā vā bhikṣur vā bhikṣuṇī vā upāsako vā upāsikā vā rājā vā rājaputro vā brāhmaṇo vā kṣatriyo vā tadanyo vā yaḥ kaścit sakṛc chroṣyati śrutvā ca mahatyā śraddhayā gauraveṇādhyāśa-
- 5 yena likhiṣyati likhāpayiṣyati dhārayiṣyati vācayiṣyati tivreṇa manasā bhāvayiṣyati parebhyas ca vistareṇa saṃprakāśayiṣyati tasya mahābrāhmaṇa aṣṭāv akālamaraṇāni sarvathā na pratikāṅkṣitavyāni | na cāsyā kāye mahāvādhayo bhaviṣyanti | na cāsyā śarīre 'gnir na viṣaṃ na śastraṃ na ga-
- raṃ na kākḥordakiraṇaṃ na mantrakarma na cūrṇayogo na cāṅgaśūlaṃ

2 F84r 3 A33v 4 B44v 7 O122r 7 C95r 9 D33r

6 SuvPrabh 89.4–9 ya imaṃ suvarṇabhāsottamaṃ sūtreṇdrarājānam antaśaḥ śroṣyanti prāg evodgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti vistareṇa ca parṣadi saṃprakāśayiṣyanti. Bhaiṣajya 16.2–6 ya idam sūtraratnaṃ dhārayiṣyanti vācayiṣyanti deśayiṣyanti paryavāpsyanti parebhyo vistareṇa saṃprakāśayiṣyanti likhiṣyanti likhāpayiṣyanti pustakagataṃ vā kṛtvā satkariṣyanti nānāpuṣpadhūpagandhamālyavilepanacchatradhvajapatākābis tais tat pañcaraṅgikavastraiḥ pariveṣṭya śucau pradeśe sthāpayitavyam. Amogha 2a.2 ye idam madīyam amoghapāsaḥrdayaṃ śroṣyanti | udgrahiṣyanti dhārayiṣyanti vācayiṣyanti likhiṣyanti likhāpayiṣyanti paryavāpsyanti. 9 SuvPrabh 107.9 sarvakākḥordavetāḍān praśamayiṣyāmi. Bhaiṣajya 13.11–14.1 kākḥordavetālānuprayogena jīvitāntarāyaṃ vā śarīravinaśaṃ vā kartukāmāḥ. Amogha 5b.5–6 sarvva-kākḥordakiraṇamantrayogāṃ sarvvaviṣagara2(gara)kiraṇān vinaśyanti.

1 ya] Σ; om. D 1 mahāpratisarāṃ] Σ; pratisarāṃ E 1 dhāraṇīm] Σ; mahādhāraṇīm B 2 kuladuhitā vā] Σ; kuduhitā vā L, kuladuhitā O 3 rājaputro vā] EFGILN; rājaputro vā rājāmātyo vā AD, rājaputro vā rājāmātyo vā BJKMO, rājaputro vā rājamahāmātyo vā C 3 brāhmaṇo vā] Σ; om. C 3 yaḥ] Σ; om. GN 4 kaścit] Σ; kakaścit B 4 sakṛc] Σ; om. E 4 chroṣyati] Σ; chroṣyanti D 4 ca] Σ; om. C 5 gauraveṇādhyāśayena] Σ; gauraveṇa cādhyāśayena vā N 5 likhiṣyati] ABFJKLMO; likhiṣyanti CDI, om. EGN 5 likhāpayiṣyati] Σ; likhāpayiṣyanti DJ 5 dhārayiṣyati] Σ; om. C, dhārayiṣyanti DJ 5 vācayiṣyati] Σ; vācayiṣyanti DJ 5 tivreṇa] Σ; vīryena L 6 bhāvayiṣyati] Σ; bhāvayīṣyanti D 6 saṃprakāśayiṣyati] Σ; saṃprakāśayati sma D, saṃpraprakāśayiṣyati F 7 pratikāṅkṣitavyāni] Σ; pratikāṅkṣitavyāni na prabhavanti W 7 kāye] Σ; kā C 8 °vyādhayo] Σ; °vyāyo C 8 bhaviṣyanti] Σ; bhaviṣyati ABD 8 na cāsyā śarīre] AEGILNO; na cāsyā kāye BF, om. CDKM, na (...) J 8 'gnir] GLN; agnir ABFIJ, nāgnir CDKM, agni EO 8 na śastraṃ] Σ; om. E 9 na garaṃ] Σ; na garaṃ na jalaṃ L 9 na] Σ; na ca G 9 kākḥordakiraṇaṃ] EGTib; kākḥordakiraṇavetāḍaṃ ABD, kākḥordā na kirunā C, kākḥordā na kiraṇā FKM, kākḥorda na kiraṇavetāḍa I, kākḥordāṃ na kiraṇāṃ J, kākḥordakiraṇaṃ na vetāḍaṃ L, kākḥorda na kiraṇaṃ N, kākḥorda na kiraṇa na vetāḍa O 9 na] Σ; om. I 9 mantrakarma] Σ; mantraṃ karma B, mantrakarmaṇaḥ E 9 °yogo] ABIEFGJLN; °prayogo CDIKMO

na jvaro na śiro 'rtir vā | ekāhikadvaitīyakatraitīyakacāturthaka saptāhikā
vā jvarāḥ kāye na kramiṣyanti | sa smṛta eva sukhaṁ svapiti | smṛta
eva vibudhyate | mahāparinirvāṇalābhī bhaviṣyati | sakṛt sahadharmaṇa
mahati mahaiśvaryam cādhigacchati | yatra yatropapadyate tatra tatra
jātau jātau jātismaro bhaviṣyati | sarvasattvānāṁ ca priyo bhaviṣyati |
vandanīyaś ca bhaviṣyati | sarvanarakatiryagyonigatigahanapretopapat-
tibhyaś ca parimukto bhaviṣyati | yathā cārkamaṇḍalam sarvasattvānāṁ

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1 G34r, N36v 2 K67r 3 M118r 3 B45r 4 I23v 4 L18r 4 J63r 5 A34r

2 Ekādaśa 37.9 na viṣaṁ na garaṁ na jvaraṁ na śastraṁ kāye kramiṣyati. MaMāy 4.2–4.4 (cf. also 28.19–30.3, 38.5–8) jvarād ekāhikād dvaitīyakāt traitīyakāc cāturthakāt saptāhikā-
ād ardhamāsikān māsikād daivasikān mauhūrtikān nityajvarād viṣamajvarād bhūtajva-
rān mānuṣyajvarād amānuṣyajvarād vātikāt paittikāc chleṣmakāt sarvajvarāt. Amogha
1b.7 ekāhikena jvareṇa vā dvaitīyakeṇa vā traitīyakeṇa vā cāturthakeṇa vā ekonaspātā-
hikena jvareṇa. 4 Amogha 12a.5 mahati mahākampo prādurbhaviṣyati, 13b.5 ma-
hati guṇānuśamsān pratilabhate, 17a.6 evam mahati mahānuśamsā mudreyaṁ saṁpra-
kīrtitā, 19b.4 tato vidyādhareṇa mahati pūjā kartavyaḥ, 28a.1 dṛṣṭeva dharme mahati
mahati mahāguṇaśatasahasraṁ pratilabhate, SuvPrabh 80.9 sarvatra ca jātiṣu mahaiśva-
ryam prāptaṁ bhaviṣyati. 5 Amogha 2b.2 sarvasattvānāṁ ca priyo bhaviṣyanti ma-
nāpaś ca.

1 na jvaro] ABDFIO; *om.* CJKM, na jvaraṁ EGLN 1 na] Σ; *om.* G 1 śiro 'rtir] Σ; śiro
'rti AEO, sīrovartī C, sīrovartī D 1 ekāhikadvaitīyakatraitīyakacāturthaka] EJK; ekā-
hikadvāyāhikātryāhikacāturthaka AFIL, ekāhikadvāyāhikātryāhikacaturthaka B, ekāhikā
dvaitīyakā traitīyakā cāturthakā CDM, ekāhikadvaitīyakacāturthaka G, ekāhikadvitīya-
kacāturthakā N 1 saptāhikā] Σ; sāptāhikā FJK, *om.* M 2 vā jvarāḥ] FIN; vātajvarā
A, vā jvarā BEGJKLMO, vā jvalā CD 2 kāye na] EFGN; na kāye ABIO, na CDJKM, ye
cāsyā na L 2 kramiṣyanti] Σ; saṁkramiṣyānt A, saṁkramiṣyanti B, prakramiṣyati I
2 sa smṛta] AFNO; susmṛta BCDEGIJL, saṁsmṛta K, smṛta M 2 eva] Σ; evaṁ ABCD
2 sukhaṁ] EFGINOTib; sukhaṁ svastinā ABCDJKM, sukhaṁ ca L 2 svapiti] Σ; sva-
psyati G, svapiti sukhaṁ ca pratibudhyati I, svapiti sukhaṁ ca pratibudhyate L 3 smṛta
eva] Σ; smṛti evaṁ C, *om.* I, smṛti eva O 3 vibudhyate] Σ; budhyate I 3 °parinirvāṇa-
lābhī] Σ; °rinirvāṇalābhī D, °nirvāṇabhalābhī J 3 sakṛt] Σ; asakṛt FO 3 sahadharmaṇa]
Σ; sahadharmamravaṇena N 4 mahati mahaiśvaryam] L; mahaiśvaryam AD, mahad
aiśvaryam BCFJKM, mahati maheśvaryam EG, mahati mahaddhaiśvarya I, mahati ma-
haiśvaryam N, mahad eśvaryam O 4 cādhigacchati] EGIKMNO; adhigacchati ABFJ,
cādhigacchanti CL, adhigacchanti D 4 yatra] EINO; sa yatra Σ 4 yatropapadyate] Σ;
yatropapadyatam N 5 sarvasattvānāṁ ca priyo bhaviṣyati] ABFGIKLM; *om.* CE, sar-
vasattvānāṁś ca priyo bhaviṣyati D, sarvasattvānāṁ ca priyo bhavati J, sarvasattvānāṁ
priyo bhaviṣyati N, sarvasattvānāṁ ca priyo bhaviṣyanti O 6 vandanīyaś ca] EFGIJLNO;
vandanīyaḥ pūjanīyaś ca sa pudgalo AB, vandanīyaś ca sa pudgalo CKM, vandanīyaś ca
pūjanīyaś ca D 6 °naraka°] Σ; °narakagati° D, °narakaga° E 6 °tiryagyonigati°] Σ;
°tiryagyonīś ca yamalākagati° D, °tiryagyoniyamalokagati° L 6 °gahana°] Σ; °gamana°
N 7 °pretopapattibhyaś] Σ; °pretotpattibhyaś IJ, °prototpattibhyaś O 7 cārkamaṇḍa-
lam] Σ; cārkamaṇḍalam raśmibhiḥ pratapati ABD 7 sarvasattvānāṁ] Σ; sarvasarvasa-
ttvānāṁ C, sattvānāṁ bhāsakaro bhavati N

- tathā raśmyeva bhāsakaro bhaviṣyati | yathā candramaṇḍalam amṛtena prabhavatām sarvasattvānām kāyaṃ prahlādayati tathā dharmāmṛtena sarvasattvānām cittasaṃtānāni prahlādayiṣyati | sarvaduṣṭayakṣarākṣa-sabhūtapretapiśācāspasmāraḍākinīgrahavighnavināyakādayaḥ sarve 'sya
- 5 mahāpratisaravidyārājaprabhāvena na śaktā viheṭhanām kartum | upa-saṃkramatām ca teṣām ayaṃ mahāvidyārājā smartavyā | tatas te sarvaduṣṭacittā vidyādharasya vaśyā ājñāśravaṇavidheyā bhavanti | asyā evānubhāvena yad uta mahāpratisaravidyārājñyā na cāsyā śatrubhayaṃ bhaviṣyati | anatikramaṇīyaś ca bhaviṣyati sarvaśatrugaṇai rājarājamahā-

4 B45v, O122v 4 D33v 5 N37r 6 F84v 7 G34v 8 C95v 8 K67v 8 M118v
9 A34v

1 tathā raśmyeva] Σ; tathājñānarasmyave A, tathāgatajñānaraśmyeva B, tathā raśmyā-va CJ, tathāgataśmyāva L 1 amṛtena] Σ; mṛtena C, amṛte D 2 prabhavatām] Σ; pravardhatām G, prabhāvatā N 2 sarvasattvānām] Σ; sattvānām AB, sarvasattvānām ca EO 2 prahlādayati] Σ; prahlādayiṣyati D 2 tathā] EFJKLMNO; tattheyaṃ ABD, om. CG, tathāyaṃ I 2 dharmāmṛtena] Σ; dharmāmṛtarasena L 3 sarvasattvānām] DL; sarvasattva ABFIJNO, om. CG, sarvasattveṣu E, sarvasattvānām ca KM 3 cittasa-ṃtānāni] Σ; om. CG, kāyacittasaṃtānāni L, cittasaṃtānān N 3 prahlādayiṣyati] Σ; om. CG, prahlādayati DJ 3 sarvaduṣṭa] Σ; evaṃ sarvaduṣṭa° L 4 °bhūta] Σ; om. GIN 4 °piśācāspasmāra] EGIN; °piśāconmādāspasmāra° ABCFJKMO, °piśāconmādāspasmāra° DL 4 °ḍākinī] Σ; °ḍākaḍākinī° ABO 4 sarve 'sya] FIJKLNO; sarve 'syā ABDM, sarve cāsyā C, sarve asyā E, sarveṣām G 5 mahāpratisara] G; mahāpratisarāyā ABEFIJO, mahāpratisarā° CDKLMN 5 °vidyārāja] G; mahāvidyārājñyāḥ ABF, °mahāvidyā° CDK, om. E, mahāvidyārājñāḥ IJO, mahāvidyārājñā L, °hāvidyā° M, °vidyārāja° N, mahāvidyā-yāḥ W 5 prabhāvena] Σ; prabhāvāna C 5 na śaktā] Σ; śaktā O 6 upasaṃkramatām] ABEGILMN; upasaṃkrāmatāmś CD, upasaṃkrāmatām FKO, upasaṃkratām J 6 teṣām] Σ; yeṣām J 6 ayaṃ] E; iyaṃ Σ, om. GI 6 mahāvidyārājā] EN; mahāvidyārājñī Σ 7 sarva-duṣṭacittā] Σ; duṣṭacittā B 7 vidyādharasya] Σ; vidyādharasyā AEI, mahāvidyādharasya F 7 vaśyā] Σ; om. ABE 7 ājñāśravaṇavidheyā] Σ; ājñāśravaṇavidheyo A, ājñāśramaṇa-vidheyā I, ājñāśravaṇadheyā N, ājñayā śravaṇavidheyā W 7 bhavanti] EG; bhaviṣyanti Σ 7 asyā] Σ; akasmā A, etasyā BD, tasyā G 8 evānubhāvena] Σ; anubhāvena B 8 mahāpratisarā] DGLN; mahāpratisarāyā Σ 8 °vidyārājñyā] E; mahāvidyārājñyāḥ ABCD, mahāvidyārājñyā F, °mahāvidyārājñānubhāvena G, mahāvidyārājñā IO, mahāvidyārājñā śravaṇavidheyā bhaviṣyanti | asyā evānubhāvena yad uta mahāpratisarāyā mahāvidyārājñā J, vidyārājñyāḥ KM, °mahāvidyārājñā prabhāvena L, °vidyārājñā N 9 bhaviṣyati] Σ; bhaviṣyanti D 9 anatikramaṇīyaś] Σ; anantikramaṇīś C, atikramaṇīyaś G, anatikra-maṇīyās IJ 9 °gaṇai] KMN; °gaṇaiḥ Σ, °gaṇair api JO 9 rāja] ABGNTib; rājamahārājaiḥ C, rājamahārāja° DFIJKO, (...) E, rājābhiḥ L, rājamahārājai M

mātyair brāhmaṇagr̥hapatibhiś ca | antaśo 'pi ca vadhyārho vadhaka-
puruṣair ucchritāny api śāstrāṇi khaṇḍakhaṇḍaṃ gacchanti pāṃsumayā-
nīva viśīryante | tasmimś ca samaye sarvadharmā asyāmukhī bhaviṣyanti
| mahac cāsyā smṛtibalaṃ bhaviṣyati |

[48] rakṣoghaṇaṃ paramaṃ hy etat pavitraṃ pāpanāśanam |
śrīkaraṃ dhīkaraṃ cāpi sarvaguṇavivardhanam ||1||
sarvamaṅgalakarī hy eṣā sarvāmaṅgalanāśanī |
susvapnadarśanī cāpi duḥsvapnasya vināśanī ||2||
strīpūṃsayoḥ parā rakṣā vidyeyaṃ hi mahābalā |
aṭavīkāntāradurgeṣu nityaṃ muñcati tatksaṇāt ||3||

5

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1 E54v 3 B46r 7 I24r 8 N37v 8 D34r 10 O123r

4 M omits mahac cāsyā smṛtibalaṃ bhaviṣyati. 7 Hypermetrical in writing, pronounce maṅgal'karī? 8 E omits this line. 10 Hypermetrical in writing, pronounce aṭ'vikāntāradurgeṣu?

1 Bhaiṣajya 1.7–8 rājāmātyabrāhmaṇagr̥hapatisaṃhatyā. SarvaVyūha 52.18 sarvarājarā-japutrāmātyābhinandanīyāḥ, 79.16 rājarājaputramahāmātrāmātyair, 80.7–8 bhikṣubhik-ṣuṇyupāsakopāsikārājarājaputramahāmātrāmātyā. 10 MaŚīt 5.16 rājacaurodakāgnivi-śaśāstrāṭavīkāntāramadhyagataḥ. DaśaBhū 21.25–26 saṃsārāṭavīkāntāradurgād atikra-mya yāvat sarvajñatāmahanāgaram anuprāpayati.

1 °rājamahāmātyair] GNTib; °mahāmātyaiḥ ABFI, mahāmātya° C, °mahāmātya° D, (...) E, °mahāmātyo° J, °mahāmātyair KO, rājāmātyair L, mahātyair M^{ac}, mahāmātyair M^{pc}
1 'pi ca] FG; 'pi mahābrāhmaṇa ABDL, *om.* CIJKMO, 'pi tu E, 'pi N 1 vadhyārho] ABEGIN; vadhyāso 'pi C, vadhyārho 'pi DJKLMO, vadhyārho ca F 2 ucchritāny] Σ; utthitāny A, upasthitāni B, ucchritā EN, ucchritān G 2 api śāstrāṇi] Σ; śāstrāṇy a-
pi D, api śāstrā G, śāstrāṇi śāstrāṇi J, śāstrāḥ N, śāstrāṇi O 2 gacchanti] Σ; gaccha-
ti O 3 pāṃsumayānīva] CFK; yathā pāṃsumayānī AB, yathā pāṃsumayānīva DJO, pāṃsumayā iva EGN, yathā pāṃsumayā ime I, yathā pāṃsumayānī L, [ill] M 3 viśīrya-
nte] Σ; cāvaśīryanto AB, ca viśīryante C, viśīryanta D, [ill] M 3 tasmimś ca] Σ; tasmin
E, tataś ca W 3 sarvadharmā] Σ; vadharmā C 3 asyāmukhī° DJINO; 'syāmukhī°
A, 'syābhimukhī° B, abhimukhī° C, amukhī° E, abhimukhī° F, asya abhimukhī° G, asyā-
bhimukhī° KM, asyābhimukhā L 3 °bhaviṣyanti] Σ; °bhavanti E, °bhaviṣyati J 4 ma-
hac] Σ; *om.* CM, maha L 4 bhaviṣyati] Σ; bhaviṣyanti D, *om.* M 5 rakṣoghaṇaṃ] Σ;
rakṣoghaṇī AFL, rakṣāghnī B, lakṣā C 5 paramaṃ] DEGIJKO; paramā AL, parama BMN,
bhaviṣyati C, parā F 5 etat] CDGKNO; eṣā ABFIL, etan E, etaṃ J, eṣan M 5 pavitraṃ]
CDGJKMNO; pavitrā ABFIL, maṅgalyaṃ E 5 °nāśanam] Σ; °nāśanī ABFIL 6 śrīkar-
aṃ] Σ; śrīkari A, śrīkarī BFIL, śrīkara C 6 dhīkaraṃ] DGJKO; dhīkarī ABFILN, dhīkara
C, (...) E, dhī M 6 cāpi] Σ; caiva CDK, (...) E 6 °vivardhanam] EJKNO; °vivardha-
nī ABFILM, °vivardhana CDG 7 °maṅgalakarī] Σ; °maṅgalakakarī M 7 hy eṣā] Σ;
heṣāṃ D, hy eṣāṃ EF 7 °vināśanī] Σ; °vināśanī M 8 susvapnadarśanī] Σ; susvapna-
darśanī C, susvapnadarśanaś D, *om.* E 8 vināśanī] Σ; vināśinī I 9 parā] Σ; paramaṃ
E, paramaṃ hy etat pavitraṃ pāpanāśanam N 9 rakṣā] Σ; yakṣā D, rakṣā ca paramā
hy eṣā N 10 muñcati] BGK; muñcanti AJMO, mucyati CL, mucyanti DEF, muñcate N
10 tatksaṇāt] Σ; tatksaṇaṃ N

- sarvakāmāṃś ca labhate sambuddhavacanam yathā |
 patha utpatham āpanna etām vidyām anusmaret ||4||
 panthānam labhate śīghram bhojanam pānam uttamam |
 kāyena manasā vācā yat kṛtam pūrvajanmasu ||5||
 5 aśubham bahuvidham kiṃcit tat sarvam kṣapayīṣyati |
 smaraṇād dhāraṇāc caiva udgrahāl lekhanād api ||6||
 paṭhanād vācanāc caiva japanāt paradeśanāt |
 bhaviṣyaty acireṇāsau sarvadharmagatimṅgataḥ ||7||
 evaṃ hi dharmarase prāpte pāpā gacchanti saṃkṣayam |
 10 sidhyante sarvakāryāṇi manasā yad yad īpsitam ||8||
 sarvamṛtyubhayeṣv eṣā trāṇam tasya bhaviṣyati |
 rājāgnir udakam caiva vidyud vā taskaro 'pi vā ||9||
 yuddhasaṃgrāmakalahā daṃṣṭriṇo ye ca dāruṇāḥ |
 te sarve pralayaṃ yānti vidyāyā lakṣajāpataḥ ||10||

2 G35r 3 L18v 6 A35r 6 K68r 7 B46v 7 J63v 8 M119r 10 C96r 12 N38r
 14 F85r

5 Hypermetrical in writing, pronounce bah'vidham? 9 Hypermetrical.

2 ŚikṣSam 78.29 pathe me rakṣa | utpathe me rakṣa. MaMāy patheṣu utpatheṣu ca. Na-
 garopama 83.1 etc. pathagatā apy utpathagatā api. Mārīcī 157.15 om mārīcīdevate pathe
 mām gopaya | utpathe mām gopaya, 158.13–14 pathe utpathe sarvaviḥnavināyaka apa-
 sarantu mā tiṣṭhantu triratnasatyena svāhā.

1 sarvakāmāṃś ca] Σ; sarvakāmān N 1 sambuddhavacanam] FL; sarvabuddhavaco
 ABIJO, sarvabuddhavacanam CK, svayambhūvacanam D, samyaksambuddhavacanam
 ENTib, sabuddhavacanam G, sarvabuddhavanam M, buddhasya vacane W 2 patha]
 Σ; patham I, atha N 2 utpatham] Σ; kupathe N 2 āpanna] Σ; āpana C, āpannā D,
 āpannaḥ FG, āpa(...) I 2 anusmaret] Σ; anupasmaret F, anusmarate M 4 kāyena]
 EFLTib; karmaṇā Σ 4 vācā] Σ; cā L 4 'janmasu] Σ; 'janmasy E, 'janmama J 5 ba-
 huvidham] Σ; bahivivi C, bahuvidhābhi N 5 kiṃcit tat] Σ; kiṃcit E, cit tam N, kiṃci
 tat O 5 sarvam] Σ; om. N 5 kṣapayīṣyati] Σ; kṣepayīṣyati B 6 udgrahāl] ABGK;
 udgrahanā CI, udgrahā DEJO, udgrahanāl FLN, udgrahaḥ M 6 lekhanād] Σ; rikhanād
 C, riyanād D, likhanād FMN 7 vācanāc] Σ; vācanāś A, vācanā CM, dhāraṇāc J 7 caiva]
 Σ; caivava D 7 paradeśanāt] Σ; paraṃdeśanāt B, parideśanāt C, paradeśanā D, para-
 deśanām N 8 bhaviṣyaty] Σ; bhaviṣyanti D, bhaviṣyati O 8 acireṇāsau] Σ; 'cirenāsau
 DO 8 sarvadharmā°] Σ; dharmasyaiva N 9 evaṃ hi] CDFGKLMN; evaṃ ABEIJO
 9 pāpā] Σ; pāpaṃ O 10 'kāryāṇi] Σ; 'karmāni CGO 11 'bhayeṣv] BDEFGJKMN; 'bha-
 yaṣv A, 'bhayaṃ C, 'bhayebhyo I, 'bhayās L, 'bhaye O 11 eṣā trāṇam] ABDEGKM;
 teṣāṃ trāṇam C, eva trāṇam F, pi trāṇam I, eṣāṃ trāṇam J, cāpi trāṇam L, āśvāsanam N,
 caiṣāṃ trāṇam O 11 tasya] ΣC^{PC}; sya C^{ac} 12 rājāgnir] Σ; rājambir C 12 udakam] Σ;
 udhakaṃ C 12 vidyud] Σ; vid O 12 taskaro] Σ; takaro G 13 yuddha°] EFIKLMN;
 yuddhe ABCDO, yuddham GJ 13 'kalahā] Σ; 'kalahāḥ F, 'kalaha G 14 te sarve] Σ;
 sarve te CKM, te pi sarve E 14 pralayaṃ yānti] ΣN^{PC}; parayaṃ yāti D, prala yānti N^{ac}
 14 vidyāyā] Σ; vidyā E 14 lakṣajāpataḥ] ΣM^{PC}, kṣajāpataḥ M^{ac}

vidyemāṃ paramāṃ siddhāṃ sarvabuddhehi deśitām |
 kīrtamānā na sīdanti bodhisambhārapūraye ||11||
 sarveṣu caiva sthāneṣu imāṃ vidyāṃ prajoyayet |
 yāni cecchanti kāryāṇi svaparārthaprasiddhaye ||12||
 sidhyanty ayatnatas tāni vidyāto nātra saṃśayaḥ |

5

[49] idānīm sampravakṣyāmi āturāṇāṃ cikitsanam |
 caturaśraṃ maṇḍalaṃ kuryān mṛdgomayasamanvitam ||1||
 pañcaraṅgikacūrṇena citrayen maṇḍalaṃ śubham |
 caturaḥ pūrṇakumbhāṃś ca sthāpayed vidhinā budhaḥ ||2||
 puṣpāṇy avakiret tatra dhūpayed dhūpam uttamam |
 balikarma ca kurvīta mahāsāhasrapramardanam ||3||

10

2 D34v 5 G35v 5 A35v, B47r, D32r, K68v, O123v 7 M119v 11 I24v 11 C96v

5 ABCDFJKLMO add namaḥ sarvatathāgatebhyo ye tiṣṭhanti daśasu dikṣu | om maṇiva-
 jre hrdayavajre | mārasainyavidāriṇi | hana 2 (vajra hana C) sarvaśatrūn | rakṣa 2 (om. L)
 mām (mama CO, mama śārīraṃ D, om. L, mām CINTOKAM F, name is deleted śārīraṃ K)
 sarvasattvāṃś ca (sarvasattvānāṃś CD, om. L) | vajre 2 (om. L) | vajragarbhe | trāsaya 2
 sarvamārabhavanāni hūṃ 2 phaṭ 2 saṃbhara 2 svāhā | buddhamaitrīsarvatathāgatavajra-
 kalpādhiṣṭhite sarvakarmāvaraṇāṇy (sarakarmāvaraṇāṇy A, sarvamārakramāvaraṇāṃ
 C, sarvakarmāvaraṇa L, sarvakarmāvaraṇāni O) apānaya (apanayakari L) svāhā after
 nātra saṃśayaḥ. EGINtib omit these sentences. 7 Hypermetrical. 11 Hypermetrical
 in writing, pronounce mahāsāh'srapramardanam?

1 vidyemāṃ] DGIJMNO; vidyāṃ imāṃ ABFKL, vidya C, vidyeyam E 1 paramāṃ] Σ;
 parām AB, paramā EG 1 °buddhehi] EGIKLMN; °buddhair hi ABCDF, °sambuddha
 JO 1 deśitām] Σ; deśimām A, deśitā EGI 2 kīrtamānā] Σ; kīrtimāyā C, kīrtiyamānā IO
 2 °pūraye] Σ; °pūrayet CGN, °pūrakāḥ L 3 imāṃ] Σ; sarvaṃ J, sarva O 4 kāryāṇi] Σ;
 karmāṇi ABDJO 4 °prasiddhaye] Σ; °pracodaye C, °siddhaye N 5 sidhyanty] EIKNO;
 sidhyantu AM, sidhyanti B, sidhyante CDFJ, te 'pi sidhyanty G, tāni sidhyanty L 5 aya-
 tnatas] O; prayatnatas A, 'yatnatas BCD, yatnena E, ayatnena GLN, ayatna I, yatpatas J,
 yatnatas FK, prayatna M^{ac}, prayatnata M^{pc} 5 tāni] ABCJKMO; tasyā D, tat tasyā E, tasya
 F, tāny asya GIN, om. L 5 vidyāto] Σ; vidyātrā D, vidyāyā EL, vidyate G 6 idānīm]
 EGIL; tad idānīm Σ 6 sampravakṣyāmi] FGIL; pravakṣyāmi ABCDEKN, pravakṣāmi
 JM, sampravakṣāmi O 6 cikitsanam] Σ; cikitsitaṃ AB, cikitsitaṃ D, cikitsakaṃ M
 7 maṇḍalaṃ] ABCDEGI; maṇḍalakaṃ FJKLMNO 7 kuryān] Σ; kuryā E, kṛtvā J, kuryāt
 K 7 mṛdgomayasamanvitam] Σ; mṛgomayasamanvitam AJ, mṛdgomayasamanvitām
 C, mṛdgomayasamanvitāḥ D 9 caturaḥ] Σ; catvāraḥ GN, catuḥ I 9 °kumbhāṃś]
 DIKL; °kumbhāś ABCEFGMNO, °kumbhāndaś C, °kumbhaś J 9 vidhinā] Σ; vidhānā
 N 10 puṣpāṇy] Σ; budhyāṇy B, puṣpān CEIN 10 avakiret] Σ; abhikiret C, avakire
 J 10 tatra] Σ; tad E 10 dhūpam] Σ; dhūdham C 11 °karma] Σ; °karmaṃ AGINO
 11 mahāsāhasrapramardanam] Σ; mahāsāhasramardanam B, mahāsattvaprasādhanaṃ F,
 mahāsāhasrapramardanīm G

- pūrvavad gandhapuṣpāṁś ca dadyāc cātra vidhānavit |
 catasras tīrikāḥ sthāpyāḥ sarvāś ca paṭṭabaddhikāḥ ||4||
 snāpayitvāturaṁ paścāc chucivastrasamāvṛtam |
 śubhagandhānuliptāṅgaṁ praveśayen madhyamaṇḍalam ||5||
 5 pūrvāmukhaṁ niṣādyainaṁ vidyāṁ etām udāharet |
 saptaśo japtayā cāśya rakṣāṁ kuryād vicakṣaṇaḥ ||6||
 āturasya tato 'rthāya vārāṁś cāpy ekaviṁśati |
 udāhared imāṁ vidyāṁ sarvarogopaśāntaye ||7||
 bhūyaś ca sapta vārān vai balikumbhasumantritām |
 10 paścān nivedayen mantrī balipuṣpān yathāvidhi ||8||
 ity evaṁ dakṣiṇe pārśve kṣipeta sapta eva tu |

1 B47v 2 N38v 2 D35r 6 L19r 7 E55r 8 O124r 9 A36r 11 G36r

4 Hypermetrical in writing, pronounce praveś'yet?

1 pūrvavad] Σ; pūrvamgamam C 1 gandhapuṣpāṁś ca] GIN; gandhapuṣpāṇi ABFL, puṣpādīn C, gandhapuṣpādī D, gandhapuṣpās ca EO, gandhadhūpās ca J, gandhapuṣpādīn KM 1 dadyāc] Σ; dadyā CE, dātavyā O 1 vidhānavit] Σ; vidhānata D 2 catasras] FIKLMNO; catasra AE, catastraḥ B, catasras C, catrasa D, catasraḥ G, catasran J, caturas W 2 tīrikāḥ] KLN; strīkanyakāḥ A, strīkanyakā B, tirikā C, strīlikā D, tīrikā EFIJMO, svīrikā G, kilakāḥ S 2 sthāpyāḥ] Σ; sthāpya D, sthāpyā E 2 ca] Σ; te I, cā N 2 paṭṭabaddhikāḥ] Σ; baddhapaṭṭikāḥ AB, paṭṭabaddhikā E 3 snāpayitvāturaṁ] ABFEJMNNO; sthāpayitvā 'turaṁ C, snāpayitvātulaṁ D, sthāpayitvāturaṁ GKL, snāpayitvā caturaṁ I 3 chucivastrasamāvṛtam] Σ; śucivastrasamāvṛtam G, śucivastrasamāhitam I, śucivastraṁ samāvṛtam J, chucivastraṁ samāvṛtam O 4 śubhagandhānuliptāṅgaṁ] Σ; sugandhānuliptāṅga E 4 praveśayen] Σ; praviśet J, praveśayet K 4 °maṇḍalam] CEGN; °maṇḍale Σ 5 pūrvāmukhaṁ] Σ; tataḥ pūrvāmukhaglānaṁ I, tataḥ pūrvābhīmukhaṁ LO 5 niṣādyainaṁ] corr.; niṣadyetam AB, niṣadyaivam C, niṣadyetām DN, niṣadyeta E, niṣadyainaṁ F, niṣādyenaṁ G, niṣady I, niṣādyatam J, niṣādyaita K, niṣadyetā L, niṣadyaitam M, niṣādyaitām O, niṣīdya S 5 vidyāṁ etām] EFLNO; etām vidyāṁ ABCIJM, atāvidyāṁ D, vidyāṁ evam G, tām etām vidyāṁ K 5 udāharet] Σ; udāhāret F, udāreret L 6 japtayā cāśya] Σ; jatasaptāśya D 6 kuryād] Σ; kuryāt B, kuryā C 7 tato 'rthāya] Σ; tatotthāya B, tatotthāya F 7 vārāṁś] EFGK^{Pc}NO; varāś A, vārāś BDIJLM, vārā C, vās K^{ac} 7 ekaviṁśati] Σ; ekaviṁśa N^{ac}, ekaviṁśatiḥ N^{Pc}, ekaviṁśatim FO 8 udāhared] Σ; udāhare G 8 imāṁ] Σ; haredivā C 8 °rogopaśāntaye] Σ; °rogapaśāntaye A, °rogapraśāntaye D, °rogontaye M 9 saptavārān vai] Σ; saptavārā A, saptavārānyai B, saptavārān vai C, saptavāryai D 9 balikumbha°] ABCDEN; balikumbhaṁ GJKM, balikumbhā IO, balikumbhān FL 9 °sumantritām] Σ; °sumaṇḍitam D, °sumantritām E, °samanvitam I, °sumantritāny L, °samātritām N 10 nivedayen] Σ; nivedayaṁ A, nivedayan B, niveśayed W 10 °puṣpān] ILN; °puṣpaṁ Σ, °puṣpā E, °kumbhaṁ F 10 yathāvidhi] Σ; sumaṇḍitam F 11 evaṁ] Σ; ivaṁ C 11 kṣipeta] EG; kṣipet tatra AB, prakṣipet CFJKMO, prakṣipya D, kṣipet IN, kṣipata L 11 sapta] Σ; yata C 11 eva tu] Σ; evaṁ tu F

paścimāyām ca saptaiva uttarāyām tathā diśi ||9||
 adha ūrdhvaṃ tu saptaiva kṛtā rakṣā bhaviṣyati |
 evaṃ kṛte dvijaśreṣṭha sarvaduḥkhāt pramucyate ||10||
 eṣā rakṣā samākhyātā śākyasiṃhena tāyinā |
 nāsty asyāḥ parā kācid rakṣāvidyā tridhātuke ||11||

5

[50] na tasya mṛtyur na jarā na rogo
 na cāpriyaṃ nāpi ca viprayogaḥ |
 yasyeyaṃ vidyā subhāṣitātmā
 bhaviṣyati mṛtyugaṇena pūjitaḥ ||1||
 yamo 'pi tasya varadharmarājā
 kariṣyate pūjāṃ sagauraveṇa |
 kathayīṣyate devapuraṃ hi gaccha

10

1 K69r, F85v 3 B48r 4 J64r 5 N39r 6 M120r 9 D35v

4 Marginal addendum in J: rāyām tathā diśi | adha ūrdhvaṃ ca saptaiva kṛtā rakṣā bhaviṣyati | evaṃ kṛte dvijaśreṣṭhaḥ sarvaduḥkhāt pramucyate | eṣā rakṣā mayākhyātā śākyasiṃhena tā. 5 Hypometrical. 8 Hypometrical, unmetrical. 9 Hypermetrical, unmetrical. Upajāti. 10 Unmetrical. 11 Unmetrical. Correct orthography disguises metrical pūja (cf. FGK)? 12 Hypermetrical.

4 Nagaropama 88.18 aho subhāṣitā vidyā śākyasiṃhena dhīmatā. MaSāPra 37.16 eṣā rakṣā samākhyātā ciraṃ jīvantu dāraḥ. KriyāPa 2.1.4.1 māsainyaṃ yathā bhaganaṃ śākyasiṃhena tāyinā. 7 SarvaVyūha 53.3–4 na ca kadācit priyaviprayogaṃ na priyavyasanaṃ saṃvṛttam.

1 ca] Σ; tu DGJL, *om.* I 1 uttarāyām] Σ; uttarāyām tu J 1 tathā diśi] Σ; tathaiva ca G, tathā diśi pūrvasyān diśi saptaiva L 2 tu] EGIJNO; ca ABCDFKLM 2 bhaviṣyati] Σ; bhaviṣyanti C 3 kṛte] Σ; kṛtye D 3 dvijaśreṣṭha] FIJKLMNO; dvijaśreṣṭhaḥ ABCDE, dvijaḥ śreṣṭhaḥ G 3 pramucyate] Σ; parimucyate A 4 samākhyātā] FDGNO; mayākhyātā Σ 4 tāyinā] Σ; bhāṣitā W 5 nāsty asyāḥ] FKLMO; nāsyāḥ AB, nāsty asyā CEIJN, nāstasyāḥ D, nāsty G 5 parā] Σ; parāyi B, aparā G 5 kācid] Σ; kācit F, cid IO 6 mṛtyur] Σ; mṛtyun A, mṛtyu EN 6 rogo] Σ^{FPC}; ro F^{ac} 7 na cāpriyaṃ] EGTib; na ca priyair Σ, na cāpriyai I, naiva cāpriyaṃ N, na priyair M 7 nāpi ca] EGINTib; jātu ABCDJKO, yātta F, jāyati L, jātu na ca_ M 7 viprayogaḥ] EGINLTib; viyogabhāvaḥ ABJKMO, viyogabhāgaḥ C, viyogabhāvāḥ D, viyogaḥbhāva F 8 yasyeyaṃ vidyā] NTib; na cāpriyais Σ, na cāpayis C, yesyeyaṃ vidyāyā E, yasyeha vidyāsu G, *om.* I 8 subhāṣitātmā] EGTib; tasya hi saṃprayogo Σ, *om.* I, subhāṣitātmo N 9 bhaviṣyati] ETib; bhaved viyogo AB, bhava dhi yo C, bhaved dhi yo DJLMO, bhaved dhi yogo F, bhaviṣyate so G, bhaviṣyaty asau I, bhaved dhi yoga K, bhaviṣyate 'sau N 9 mṛtyugaṇena pūjitaḥ] EGINTib; bhavitacittasantaṃ A, bhavitacittasantaṃ B, bhāvitacittasantaṃ C, bhāvitacittasantaṃ DFJKLMO 11 kariṣyate] Σ; kariṣyati O 11 pūjāṃ] ABCDE; pūja FGK, pūjā IJLMNO 12 kathayīṣyate] Σ; kathayīṣyatha A, kathayīṣyati C 12 devapuraṃ] Σ; devatāpuraṃ C 12 gaccha] Σ; gacchati E

- kṣaṇikaṃ mamedam̐ narakam̐ kariṣyasi ||2||
 tato vimānaiś ca bahuprakārair
 maharddhiko yāti surālayam̐ śubham |
 evam̐ hy asau kiṃnarayakṣarākṣasaiḥ
 5 saṃpūjitas tatra sadā bhaviṣyati ||3||
- [51] vajrapāṇiś ca yakṣendra indraś caiva śacīpatiḥ |
 hārītī pāñcikaś caiva lokapālā maharddhikāḥ ||1||
 candrasūryau sanakṣatrau ye grahāḥ paramadāruṇāḥ |
 te ca sarve mahānāgā devatā ṛṣayas tathā ||2||
 10 asurā garuḍā gandharvāḥ kiṃnarāś ca mahoragāḥ |
 nityānubaddhā rakṣārtham̐ yasya vidyā mahābalā ||3||
 likhitam̐ dhārayet prājño bāhau baddhvā maharddhikām |
 mahatīm labhate pūjām saṃpadaṃ cāpi nityaśaḥ ||4||

3 C97r 7 G36v 7 B48v 8 A36v 8 I25r 8 O124v 11 N39v 12 K69v

1 Hypermetrical, unmetrical. Upajāti. 3 Hypermetrical. 4 Hypermetrical. 5 Hypermetrical. Upajāti. 8 Hypermetrical in writing, pronounce par'madāruṇāḥ? 10 Hypermetrical.

11 Amogha 27b.2 āryāvalokiteśvaranīyānubaddho bhaviṣyanti.

1 mamedam̐] Σ; mameha EG, mamedī O 1 narakam̐] ABIJK; narakam̐ pūrvam̐ C, narakam̐ puram̐ D, narakapuram̐ EFGLNO, narakapuravāram̐ M 1 kariṣyasi] Σ; bhaviṣyati G, gamiṣyasi N 2 vimānaiś ca] G; vimānaiḥ Σ, vimāna D, vimānair hi EO, vitānai hi N 2 bahuprakārair] EGN; sabahuprakārai A, sabahuprakārair B, subahuprakārair CFJKLM, subahuprakāraiḥ DIO 3 yāti] Σ; yātri C 3 surālayam̐] Σ; surālayā N 3 śubham] Σ; sukham̐ B, śubhaḥ C 4 hy asau] Σ; hi yo E, hi so G, so N 4 kiṃnara°] conj. SANDERSON; naramaru° Σ, naramaruta° CF, naramaruḥ N, marunara° Tib 4 °yakṣarākṣasaiḥ] Σ; °yakṣarākṣasai DM 5 saṃpūjitas] Σ; pūjitas F, saṃpūjito G, saṃpūjitās I 5 tatra] Σ; tata C 5 sadā] Σ; tadā O 6 yakṣendra] Σ; yakṣendro BG, yakṣendraḥ M, yakṣendraś O 6 indraś] Σ; om. O 6 caiva] Σ; cāpi L 6 śacīpatiḥ] Σ; sureśvaraḥ B, śanīpatiḥ C, śacīpati DE 8 °sūryau] Σ; °sūryo C 8 sanakṣatrau] Σ; nakṣatrau D 8 ye grahāḥ] Σ; grahāḥ C, ye grahā M 9 te ca sarve] Σ; te ca sa sarve C, sarve ca te I, ye ca sarve L 9 mahānāgā] Σ; mahānāthā AB, nāgānām C, mahābhāgā G, mahānāgāḥ I 10 asurā] Σ; aṇḍasurā M 10 garuḍā] Σ; garuḍa G, garuḍāś caiva O 10 gandharvāḥ] Σ; om. O 10 kiṃnarāś] Σ; kiṃnās J 10 mahoragāḥ] Σ; maharddhikāḥ O 11 °baddhā] Σ; °baddhya A, [ill] N 11 rakṣārtham̐] Σ; rakṣārthe EL, rakṣāś ca G, [ill] N 11 yasya] Σ; jasyā C 12 likhitam̐] Σ; likhitam̐ vā C, likhet G 12 prājño] Σ; prājña C, prājñai I 12 baddhvā] Σ; badhvā B, badhā G 12 maharddhikām] Σ; maharddhikāḥ CDO 13 labhate] Σ; om. G 13 saṃpadaṃ] Σ; saṃpadaś ABG, sarvapadi C 13 nityaśaḥ] ABEFGLN; nityaśa iti CDJMO, nityaśaḥ iti IK

[52] idam avocad bhagavān āttamanās te ca bhikṣavas te ca bodhisattvāḥ sā ca sarvāvatī parṣat sadevamānuṣāsurasuragandharvaś ca loko bhagavato bhāṣitam abhyanandann iti |

mahāpratisarāyā mahāvidyārājñyā rakṣāvidhānakalpo vidyādharaśyāyaṃ samāptaḥ |

2 D36r 3 L19v

3 CFGIJKMNTib omit this sentence. 4 A adds ye dharmā hetuprabhāvā (read: hetuprabhāvā) hetu (read: hetuṃ) teṣāṃ tathāgataḥ (read: tathāgato) hy avadat teṣāṃ ca yo nirodha evaṃvādi (read: evaṃvādī) mahāśramaṇaḥ || śubham astu sarvajagatāṃ maṅgalaṃ ca.

1 āttamanās] ELO; āttamanā āyusmān ānandaḥ sa ca mahābrāhmaṇas AB, āttamanā āyusmān ānandaḥ sa ca brāhmaṇā D, *om.* CFGIJKMN 1 bhikṣavas] ADELO; *om.* BCFGJJKMN 2 te ca bodhisattvāḥ] O; bodhisattvās te ca mahāśrāvakāḥ A, bodhisattvās te ca mahāśrāvakā B, *om.* CFGIJKMN, te ca bodhisattvā mahāsattvā DE, te ca bodhisattvās L 2 sadevamānuṣāsurasuragandharvaś] EO; sadevamānuṣāsurasuragaruḍagandharvaś ABD, *om.* CFGIJKMN, sasadevamānuṣāsurasuragandhaś L 3 mahāpratisarāyā] GKM; āryamahāpratisarā° ABCEFILNTib, āryamahāpratisarāyā D, mahāpratisarā° J, āryamahāpratisarāyāḥ O 3 mahāvidyārājñyā] K; °mahāvidyārājñī° ABCDFITib, °vidyārājñī° E, mahāvidyārājñā GLMO, °mahāvidyārājā° J, °vidyārājasya N 3 °rakṣāvidhānakalpo] Σ; *om.* EITib, °vidhānalpo J^{ac}, °vidhānakalpo J^{pc}, °rakṣāvidhānakalpaṃ N, vidyādharaśyā O 4 vidyādharaśyāyaṃ] AEFGLM; vidyādharaśyāyāṃ B, vidyādharaśyā CJK, yaṃ D, vidyādharaśyāyaṃ kalpaḥ I, *om.* NTib, rakṣāvidhānakalpaḥ O 4 samāptaḥ] Σ; samāpta iti F, samāptam GN, iti samāptā ca āryamahāpratisarāmahāvidyārājñī | oṃ vajrodaka hūṃ L, samāptaḥ | āryamahāpratisarāmahāvidyārājñī oṃ vajrodaka hūṃ O

CHAPTER 11

AN ANNOTATED TRANSLATION

Veneration to all the Buddhas and Bodhisattvas.^{1,2}

Let the wise assemblies of Rākṣasas, Mahoragas and Daityas,
Garuḍas and kings,³ who delight in the performance of worship,
Come to listen to this incomparable casket of the True Law,
Beautiful with its many jewels, unmatched in providing
accomplishments for the benefit of the world. ||1||

I bow down again and again to this noble Amulet which bestows
protection by mere recollection,
Which is ingenious in the performance of safeguard all over this world,

¹ The Sanskrit text has been compared with the Tibetan translation in the Derge Kangyur primarily with the help of Péter-Dániel Szántó. I am also grateful to Gergely Orosz, Dr. Alice Sárközi and Éva Kalmár for comparing the text with the Tibetan, Mongolian and Chinese translations respectively during a series of reading sessions at Eötvös Loránd University, Budapest, in 2007–2008.

² Note the variety of the opening formulas in the different mss. These salutations are probably later additions to the text, especially the ones that appear to date from a period after the deification of this scripture. On the fluidity of such formulas see NATTIER 2003: 26–27.

³ It is not completely clear whether this is indeed a reference to kings in general (perhaps as a target audience) or an example of peculiar Sanskrit syntax and ‘kings’ refer to those of the mythical beings listed beforehand (cf. the beginning of the *Śikṣāsamuccaya*: *tad dharmaratnam atidurlabham apy alabdham labdhakṣaṇāḥ śṛṇvata sādaram ucyamānam | āyāntu ca tribhuvanaikahitasya vākyam śrotum prasannamanasaḥ suranāgasatvāḥ | gandharvayakṣagaruḍāsuraḥkinnareन्द्रāḥ pretādayaḥ śravaṇajātatrīṣaḥ saharṣāḥ*.)

Which is praised by the Tathāgatas with hundreds of eulogies and
Which is the store of the accomplishment of all benefits.^{4,5} ||2||

[1] Thus have I heard at one time.⁶ The Lord was dwelling in the building with a peaked roof⁷ on the summit of the Great Vajra Meru, on the base of the Great Vajra Concentration Stage, ornamented by Great Vajra Wish-fulfilling Trees, illuminated by the lustre of the jewel-lotuses in the Great Vajra Lotus-pool,⁸ in a spot of ground covered by Great Vajra Sand, in the [site of the] Great Vajra Empowerment whose measure is the Great Vajra Mandala, in the mansion of Śakra, the Lord of the Devas, splendid with ten-million-million-hundred-thousand⁹ Great Vajra Thrones, empowered by the magical power of all the Buddhas to instruct the Doctrine and to work miracles, in the point of entry into the sameness of all moments of existence,¹⁰ perfected by omniscience.¹¹

⁴ These opening verses (most probably later additions to this scripture) are found only in mss. H, I and N. They are also present in a few mss. I have checked but not included in this edition: NGMPP A 47/10, A 1337/2, D 103/5, E 1505/2 and T 29/2, furthermore ms. No. 67 kept at the Bibliothèque Nationale de France.

⁵ A further opening verse, found in mss. LOKESH CHANDRA 2010, NGMPP C 10/5, B 30/44, C 11/2 and E 3270/6, has not been included in the edition as it appears to date from an era when the MPMVR had already been deified and thus its inclusion would apparently not harmonise with the contents of the edited text. Its translation is the following: Having seen this world troubled by frightful calamity, misfortune, disease and plague, And terrified by the unbearable hosts of Yakṣas, Piśācas and Rākṣasas, The compassionate Omniscient One created the goddess, Pratisarā. I pay homage to this glorious supreme goddess who produces all benefits and prosperity.

⁶ On the different interpretations and punctuation of this opening formula see, for example, BROUGH 1950, SILK 1989 and HARRISON 1990: 5–6. BENTOR 1988: 32 and NATTIER 2003: 207 give a few further sources dealing with this topic.

⁷ On *kūṭāgāra* see DE VREESE 1947 and BOLLÉE 1989. Cf. also PTSD 225.

⁸ Note that *puṣkiriṇī* is a common Buddhist Sanskrit spelling for *puṣkariṇī* attested in various texts (cf. also BHSD 349).

⁹ According to MW 312 and 552 *koṭi* (often spelt *koṭī*) stands for ten million and *niyuta* (often spelt *nayuta*) for one million. These numbers are used in the translation. BHSD 291/298 specifies *nayuta/niyuta* as either one million or 100.000.000.000. According to the *Mahāprajñāpāramitāśāstra koṭi* equals ten million, ten millions of *koṭi* equals *nayuta*, ten millions of *nayuta* equals *bimbara*, ten millions of *bimbara* equals *gata* and after *gata* follows *asaṃkhyeya* (LAMOTTE 1944–1980: 247).

¹⁰ Note the equally meaningful variant *sarvabuddhadharmasamatāpraveśe*, ‘the sameness of all qualities of a Buddha’, being perhaps a dittography resulting from the preceding °*sarvabuddhādhiṣṭhānādhiṣṭhite* or textual inflation.

¹¹ For *niryāta/nirjāta* cf. BHSD 303.

[2] With eighty-four times ten-million-million-hundred-thousand Bodhisattvas, all hindered only by one birth [from becoming a Buddha], all unable to regress from the highest perfect awakening, all having reached great strength, all showing miracles and miraculous transformations¹² in the Buddha-fields by the Great Vajra Liberation and Concentration,¹³ all endowed with the ability to work miracles and with eloquence in teaching the Doctrine in variegated, sweet, exalted and profound manner in order to penetrate into the mental behaviour¹⁴ of all beings in a moment, an instant, a short time,¹⁵ all honouring the Tathāgatas with great worship-clouds in numerous Buddha-fields, all possessing the Gateways to Liberation,¹⁶ memory,¹⁷ the power of concentration, the Extraordinary Facul-

¹² Mvy 232: *trīṇi prātihāryāṇi: ṛddhi-prātihāryam, ādeśanā-prātihāryam, anuśāsanī-prātihāryam*. Cf. also BHSD: 392.

¹³ Note the most probably inflated variants, *vimokṣa-mukha* ‘gateway to liberation’ and *samādhi-mukha* ‘gateway to concentration.’

¹⁴ Cf. Mvy 7078 for *citta-caritam*.

¹⁵ Note the expanded form *citta-kṣaṇa* in numerous manuscripts. *Ṣoḍaśa-citta-kṣaṇāḥ* are given under Mvy 1216–1232.

¹⁶ PTSD 632 lists both three and eight *vimokkhas*, giving *suññato*, *animitto* and *appaṇihito* for the former. Three *vimokṣa-mukhas* are listed under Mvy 1541–1544: *śūnyatā*, *animittam* and *apraṇihitam*. Eight *vimokṣas* are listed under Mvy 1510–1518. The *Abhidharma-kośabhāṣya* VIII. 25. reads: *nirmālās tu te vimokṣamukhatrayam | anāsravās tv ete trayāḥ samādhayas trīṇi vimokṣamukhāny ucyate | śūnyatā vimokṣamukham apraṇihitam ānimittam vimokṣamukham iti | mokṣadvāratvāt |* (PRADHAN 1975: 450) “Immaculate, they are the three gates to deliverance. When they are undefiled, they are also called ‘the gates to deliverance’, because they are effectively the gates leading to Nirvāṇa or deliverance (*mokṣa*). We have emptiness as a gate to deliverance (*śūnyatāvimokṣamukha*), the absence of characteristics as a gate to deliverance (*ānimittavimokṣamukha*), and the absence of intention as a gate to deliverance (*apraṇihitavimokṣamukha*).” (DE LA VALLÉE POUSSIN 1988 (1923–1931): 1258–1259). In a note on Chapter 5 of the *Mañjuśrīnāmasaṃgīti* TRIBE 1994: 118–119 fn. writes that the four faces of Mahāvairocana are identified as the four *vimokṣamukhas* with *anabhisaṃskāra* ‘Non-Involvement’ added to the usual list of three and that this fourth *vimokṣamukha* appears to be peculiar to the Mantranaya.

¹⁷ On the basis of the context it seems that *dhāraṇī* should rather be taken here as ‘memory, memorisation, mnemonics’ than ‘magical formula.’ Cf. LAMOTTE 1944–1980: 1854–1869, BRAARVIG 1985 and DAVIDSON 2009.

ties,¹⁸ the Exclusive [Qualities],¹⁹ the Members of Awakening,²⁰ the Path,²¹ the Stages,²² the Perfections,²³ skill in means, the Means of Attraction,²⁴ friendliness, compassion, sympathetic joy, equanimity²⁵ and the Powers,²⁶

¹⁸ Mostly six (sometimes five) in both Pāli (cf. PTSD 64) and Sanskrit (cf. BHSD 50) sources. The *ṣaḍabhiññā-nāmāni* are listed under Mvy 201–209.

¹⁹ There are both eighteen Exclusive Buddhadharmas (*aṣṭādaśāveṇika-buddha-dharmāḥ*) and Bodhisattvadharmas (*aṣṭādaśāveṇika-bodhisattva-dharmāḥ*) listed under Mvy 135–153 and Mvy 786–804 respectively. The *Abhidharmakośabhāṣya* VII. 27 refers to eighteen Buddhadharmas different from those listed in the Mvy. Since this paragraph describes Bodhisattvas, it is possible that the composers of the MPMVR had the Bodhisattvadharmas in their mind, however, on the basis of various sources and testimonia, it is more likely that it is the Buddhadharmas which our text refers to. BHSD 108 discusses almost exclusively the Buddhadharmas under *āveṇika* and LAMOTTE 1998 (1965): 44 quotes the *Pañcaviṃśatisāhasrikā Prajñāpāramitā* where the eighteen *āveṇika buddhadharmas* are listed among the constituent elements of the Mahāyāna. The majority of the texts that have been checked for parallel passages normally include the eighteen Exclusive Buddhadharmas and not the Bodhisattvadharmas.

²⁰ Seven members are listed both in Pāli (cf. PTSD 490) and Sanskrit (cf. BHSD 403) sources.

²¹ This is probably a reference to the Eightfold Path (cf. BHSD 431) and not the Fivefold Path of the Bodhisattvas. LAMOTTE 1998 (1965): 44 quotes the *Pañcaviṃśatisāhasrikā Prajñāpāramitā* where the *aṣṭāṅgamārga* is listed among the constituent elements of the Mahāyāna. The *Vimalakīrtinirdeśa-sūtra* 312.6 reads the following line describing Bodhisattvas: *sārathir bodhicittaṃ tu sanmārgo 'ṣṭāṅgikāḥ śivaḥ*. The *Akṣayamatīrdeśa* 543 reads: *tatra katamo bodhisattvānāṃ mārgaḥ. (...) mārga ity āryāṣṭāṅgamārgas*. The *Amoghapāśakalparāja* 13b.5 reads: *āryāṣṭāṅgamārgaparisuddhiṃ pratilabhate*. According to WILLIAMS. 1989: 204–214 the Fivefold Path of the Bodhisattvas consists of the *sambhāra-mārga* (Path of Accumulation), the *prayoga-mārga* (Path of Preparation), the *darśana-mārga* (Path of Insight), the *bhāvanā-mārga* (Path of Cultivation), and the *aśaikṣa-mārga* (Path of No-more Learning).

²² The *daśa-bhūmi-nāmāni* are listed under Mvy 885–895. The variant reading *bhūmi-bhāga* in a few mss. seems to be erroneous textual inflation.

²³ In Pāli sources ten Perfections (*pāramī*) are listed (cf. PTSD 454). In the Mahāyāna their number varies among five, six, seven and ten: *dāna*, *śīla*, *kṣānti*, *vīrya*, *dhyāna* and *prajñā* and *upāyakaṣāya* and *prañidhāna*, *bala*, *jñāna* (cf. BHSD 341). Note that ten Perfections are given in section [11] where the Buddha's qualities are described.

²⁴ Four in both Pāli (cf. PTSD 666) and Sanskrit (cf. BHSD 548) sources. The *catvāri saṃgraha-vastūni* are listed under Mvy 924–928.

²⁵ These constitute the four *appamaññās* / *apramāṇas* (cf. PTSD 57, BHSD 49) 'infinitudes' or *brahmavihāras* (cf. PTSD 494, BHSD 404) 'divine states of mind / abidings.'

²⁶ *Bala* has been the preferred reading instead of *maitrībala* (a compound occurring in various testimonia and supported by the Tibetan translation) as this latter appears to be a dittography. In the translation *bala* has been taken as a separate and final member of the list describing the means of the Bodhisattvas and not as a word referring back to the

all having clear and perfectly pure mind-flows.

[3] Namely, with the Bodhisattva-Mahāsattva²⁷ Vajragarbha, with Vajragātra, Vajramati, Vajrahasta, Vajrasaṃhata, Vajranārāyaṇa, Vajravikurvita, Vajrakūṭa, Vajrarāśi, Suvajra and with the Bodhisattva-Mahāsattva Vajraketu. With Bodhisattvas numbering eighty-four times ten-million-million-hundred-thousand, having these as their foremost.

[4] With numerous Great Śrāvakas, all Arhats, whose impure influences had been eliminated, whose fetters binding to existence had been cut, whose thoughts were liberated through right knowledge, who had liberated insight, who acquired great strength in performing miracles and miraculous transformations by the unimaginable force of supernatural powers, who saw with wisdom free of attachment, who were all free from impurity, who had burnt the seeds that are the latent impressions of all the defilements.

[5] Namely, with the venerable Śāradvatīputra,²⁸ the venerable Pūrṇa Maitrāyaṇīputra, the venerable Kaphiṇa,²⁹ the venerable Subhūti, the venerable Mahāmaudgalyāyana, the venerable Cunda, the venerable Nanda, the venerable Mahākāśyapa and the venerable Uruvilvākāśyapa. With numerous Great Śrāvakas, having the formerly mentioned ones as their foremost.

[6] With an immeasurable innumerable-inexpressible-inexpressible number of Devaputras³⁰ belonging to the Pure Abode, led by Maheśvara Deva-

preceding four *brahmavihāras*. There are ten *tathāgatabalas* in Pāli sources (cf. PTSD 483) while in Sanskrit there are references both to the Ten Powers of a Tathāgata and to the Ten Powers of a Bodhisattva listed under Mvy 119–129 and Mvy 759–769 respectively (cf. BHSD 397–398). While there is a single list for the *tathāgatabalas*, three different enumerations exist for the *bodhisattvabalas* (LAMOTTE 1998 (1965): 224 fn). Similarly to the case of the Eighteen Exclusive Buddha- or Bodhisattvadharmas, or the Path of the Buddhas or Bodhisattvas, on the basis of various sources and testimonia it is more likely that it is the *tathāgatabalas* which our text refers to. In LAMOTTE 1998 (1965): 44 the ten *tathāgatabalas* are listed among the constituent elements of the Mahāyāna and the *Amoghapaśākalparāja* 13b.5 also reads: *daśatathāgatabalasamanvāgato bhavati*.

²⁷ LAMOTTE 1998 (1965): 44 quotes the *Pañcaviṃśatisāhasrikā Prajñāpāramitā* where the definitions of the Bodhisattva as a Mahāsattva are listed.

²⁸ Śāradvatīputra is commonly used to refer to Śāriputra (cf. BHSD 526).

²⁹ A *varia lectio* for Kapphiṇa (cf. BHSD 168).

³⁰ Cf. BHSD 270 for a brief introduction to *devaputra*.

putra.³¹ With Brahmā Sahāpati,³² with the foremost Devaputras belonging to Brahmā. With Suyāma Devaputra,³³ with Devaputra-retinues belonging to Suyāma. With Saṃtuṣita,³⁴ Nirmāṇarati³⁵ and Paranirmitavaśavartin.³⁶ With Śakra, the Lord of the Devas,³⁷ with all sorts of Devaputra-retinues.

[7] With Vemacitrin,³⁸ Lord of the Asuras, Balin, Prahlāda, Rāhu³⁹ and Vairocana.⁴⁰ With innumerable-immeasurable-incalculable Asura-lords, having the formerly mentioned ones as their foremost.

[8] With Sāgara,⁴¹ the King of the Nāgas, with Takṣaka, Vāsuki, Śaṅkha-pāla, Karkoṭaka, Padma and Mahāpadma. With innumerable-immeasurable-incalculable Nāga-kings, having the formerly mentioned ones as their foremost.⁴²

[9] With Druma, the Kinnara-king,⁴³ with numerous retinues of the Kinnara-king. With Pañcaśikha, the Gandharva-king,⁴⁴ with numerous retinues of the Gandharva-king. With Sarvārthasiddha, the Vidyādhara-king,

³¹ Leader of the Śuddhāvāsa abode. See 'Daijizaiten' in *Hōbōgirin* 1983: 713–765. Cf. BHSD 427, DBI vol. 7: 2027–38. See also KLOETZLI 1983.

³² Chief of the Brahmakāyika abode. See PRZYLUKI 1924. Cf. BHSD 588. See also KLOETZLI 1983.

³³ Head of the Yāma abode (cf. BHSD 602). See also KLOETZLI 1983.

³⁴ Leader of the Tuṣita abode (cf. BHSD 556). See also KLOETZLI 1983.

³⁵ Apparently a reference to the chief of the Nirmāṇarati abode, usually called Sunirmita or Sunirmāṇarati (cf. BHSD 599). See also KLOETZLI 1983.

³⁶ The head of the Paranirmitavaśavartin abode, often called Vaśavartin or Parinirmita (cf. BHSD 319). See also KLOETZLI 1983.

³⁷ Leader of the Trāyastriṃśa abode. Cf. KLOETZLI 1983.

³⁸ See 'Bimashittara' in *Hōbōgirin* 1929: 74–75. Cf. BHSD 509.

³⁹ Cf. BHSD 455.

⁴⁰ 'Son of [the Asura] Virocana', usually a reference to the demon Balin (cf. MW 1025), although he is already listed before.

⁴¹ Cf. BHSD 589.

⁴² The *Saddharmapuṇḍarīka-sūtra* lists eight Nāga-kings in its *nidāna*: Nanda, Upananda, Sāgara, Vāsuki, Takṣaka, Manasvin, Anavatapta and Utpalaka. The *Sarvadurgatipariśodhanatantra* mentions the following eight Great Nāgas: Ananta, Takṣaka, Karkoṭa, Kulika, Vāsuki, Śaṅkha-pāla, Padma and Vāruṇa (SKORUPSKI 1983a: 204). In the *Megha-sūtra* about two-hundred Nāgas are listed at one place and there is another long list of Nāgas, too (note that these enumerations are not included fully in the edition (BENDALL 1880: 288, 304)). The *Mahāmāyūrī* 39–41 also includes a long list of Nāga-kings. Cf. the Nāga-list in the *ādi-parvaṇ* of the *Mahābhārata*, too.

⁴³ Cf. BHSD 273.

⁴⁴ Cf. BHSD 315.

with numerous retinues of the Vidyādhara-king. With Suparṇākṣa,⁴⁵ the Garuḍa-king, with numerous retinues of the Garuḍa-king. With Vaiśravaṇa,⁴⁶ Māṇibhadra,⁴⁷ Pūrṇabhadra and Pāñcika, the great Yakṣa-king, with numerous retinues of the Yakṣa-king.

[10] With Hārītī⁴⁸ who has a retinue of five hundred children, with the Seven Mothers of the World, with the Seven Great Rākṣasīs, with the Seven Great Ṛṣis, with the [Deities] Moving in the Air,⁴⁹ with all the Deities of the Constellations and Planets, with the [Deities of the] Cardinal and the Intermediate Directions, with Pṛthivī⁵⁰ and Sarasvatī,⁵¹ with Bhūtas, Vighnas and Vināyakas, with Pretas and Bhūtas of great supernatural power, with all the Mountain-kings, with Varuṇa, the Guardian of the World with retinues of all the Sea-deities, with Virūḍhaka, Virūpākṣa, Daṇḍapāṇi, Nairṛta and Jātavedas,⁵² with the Seven Great Winds, with Īśāna with his wife and with his ten-million-million-hundred-thousand retinue of several Gaṇas, with Nārāyaṇa and his retinue, with Dattaka, Dāmaka, Lohaka, Mahāgaṇapati, Megholka,⁵³ with the Lord of the Vināyakas with several retinues of Vighnas and Vināyakas, with the sixty Koṭarās,⁵⁴ with the four

⁴⁵ Note the semi-Middle Indic form, Suvarṇākṣa, in the majority of the mss. Cf. BHSD 599, 602 and 603.

⁴⁶ Note the Buddhist Sanskrit form, Vaiśramaṇa, in various mss. Cf. BHSD 513.

⁴⁷ Although more commonly spelt Maṇibhadra, the form Māṇibhadra is also used (cf. MW 775 and 806).

⁴⁸ See SHAW 2006: 110–142. Cf. also PERI 1917 and DBI vol.5: 1342–1351.

⁴⁹ While BHSD 39 lists *antarikṣecara*, testimonia show that *antarikṣacara*/*antarikṣacara* is also a common form of spelling.

⁵⁰ See SHAW 2006: 17–37.

⁵¹ See SHAW 2006: 234–246. Cf. also DBI vol.11: 3180–3197. For the Buddhist worship of Sarasvatī see *Suvarṇaprabhāsottama-sūtra: parivarta* 7 (NOBEL 1937: 102–112).

⁵² This seems to be either an incomplete list or a selection of certain Lokapālas. Note that Daṇḍapāṇi refers to Yama and Jātavedas to Agni. DBI vol.6: 1843 enumerates the four and eight standard Lokapālas as follows: Dhṛtarāṣṭra, Virūpākṣa, Virūḍhaka and Vaiśravaṇa/Kubera; Indra, Yama, Varuṇa, Kubera, Īśāna, Agni, Nairṛta and Vāyu.

⁵³ Perhaps a list of *vināyakas* (probably to be interpreted as ‘Misleaders’ in this context) and *vighnas*. It is not clear who exactly Dattaka, Dāmaka, Lohaka and Megholka are.

⁵⁴ Variant readings at this place seem to be corrupted. The conjecture *koṭarayā* is based on the Tibetan translation which gives *shing gseb* ‘the hollow of a tree’ and probably equals *koṭara*. It is difficult to answer who precisely the Koṭarās are. Koṭarā is one of the mothers in Skanda’s retinue in the *Mahābhārata* (cf. MW 312) while Koṭarākṣī appears in the *Laghusaṃvaratantra*. Note the variations regarding their number in the various mss: sixty, sixty-four and sixty-five.

Bhaginīs and their brother,⁵⁵ with Vajrasaṃkalā,⁵⁶ with the sixty-four Vajradūtīs, with Vajrasena,⁵⁷ Subāhu⁵⁸ and Mūrdhaṭaka,⁵⁹ with the retinue of many Vajra-families, with other innumerable-immeasurable-incalculable Devas, Nāgas, Yakṣas, Gandharvas, Asuras, Garuḍas, Kinnaras, Mahoragas, Bhūtas, Pretas, Piśācas, Unmādas,⁶⁰ Apasmāras,⁶¹ Sādhyas,⁶² Mahallakas⁶³ and Ostārakas⁶⁴ favourably disposed towards the Buddha, the Doctrine and the Community, with Sūrya Devaputra, Candra Devaputra, with the goddess Sandhyā and the goddess Uṣā, with all the Seasons and with Rodasini.⁶⁵

[11] The Lord who had turned well the Wheel of the Doctrine, who had fully accomplished the duties of a Buddha, who had a complete accumulation of virtue and knowledge, who had fully achieved the attainment of omniscience as well as the Perfections and Stages of the great awakening, who had a body adorned with a great person's thirty-two blazing marks of beauty, who was beautiful with every part of his body adorned with the eighty-four⁶⁶ minor marks of beauty, who was unconquered⁶⁷

⁵⁵ The four Bhaginīs or Kumārīs are Jayā, Vijayā, Jayantī/Ajitā and Aparājītā. Their brother is known as Kumāra or Tumburu. These are the principal deities of the Vāmasrotas division of the "Saiva Tantras. For their incorporation in the Buddhist Mantranaya see SANDERSON 2001: 7–8 fn. 5 and 11–13 fn. 10. Cf. also BHSD 187.

⁵⁶ Note the Buddhist Sanskrit form, Vajrasaṃkalā, in most mss. Cf. BHSD 545 for *saṃkalā/śrīkhalā*.

⁵⁷ Cf. BHSD 468.

⁵⁸ Cf. BHSD 600.

⁵⁹ Cf. BHSD 436.

⁶⁰ Cf. BHSD 132.

⁶¹ Cf. BHSD 46.

⁶² Sādhyas are listed as 'a class of celestial beings' in MW 1202. It is likely, that in the present context this word refers to beings with malevolent activities.

⁶³ Checking about seventy *Pañcarakṣā* mss. microfilmed by the NGMPP, not included in this edition, the readings *sāhillaka*, *sāhillika* or *sāhalika* have been found at this place. None of these variants appear to be meaningful, however, *mahallaka* and *mahallikā*, on which the emendation is based, commonly occur in Buddhist texts (cf. e.g. *Mahāmāyūrī* 10–12). The Tibetan translation gives the elusive *sbrul 'dzin bcas pa*.

⁶⁴ Cf. BHSD 160.

⁶⁵ Rodasini (not listed in the dictionaries) probably stands for Rodasī.

⁶⁶ Although the standard number of the *anuvyañjanas* is eighty, all mss. included in this edition read eighty-four. The Tibetan translation gives eighty.

⁶⁷ Note that *anirjita* is omitted in the Tibetan translation.

because the top of his head was not seen by any being,⁶⁸ who was skilled in all the deeds of Māras, who had knowledge of all beings and the five superior qualities of vision,⁶⁹ who was furnished with the knowledge of omniscience which is endowed with all excellent forms,⁷⁰ who was furnished with all the qualities of a Buddha, who vanquished all Māras and adversaries, who had elevated fame, talk and praise, who sounded a majestic lion's roar, who removed the darkness of ignorance, who attained the Perfections of generosity, morality, tolerance, vigour, meditation, insight, skill in means, power, vow and knowledge during innumerable-immeasurable ten-million-million-hundred-thousand world-ages,⁷¹ who turned away from harsh ascetic practices,⁷² who had a brilliant body decorated with a great person's thirty-two marks of beauty and the eighty-four minor marks of beauty⁷³ was sitting in the great vajra-jewel lotus-calyx throne that resounded with the tinkling of the multitude of numerous vajra-jewels, pearls and small bells, that firmly rested on a foot-stool with a railing of numerous vajra-jewels, that had several *gaṇḍūṣakas*⁷⁴ fash-

⁶⁸ LEGITTIMO 2005: 234 explains that "People should never be able to look on the Buddha's head from above otherwise, it is said, their head will burst into pieces" and refers to DURT 1967.

⁶⁹ Cf. BHSD 221: *pañca-cakṣus: māṃsa-, divya-, prajñā-, dharma- and buddha-cakṣus*. Cf. also PTSD 388.

⁷⁰ Cf. BHSD 586. Alexis SANDERSON notes (email communication, April 2008) that while most mss. give *sarvākāravāropeta* as a separate compound referring to the bodily manifestation of the Buddha, this enumeration of aspects of the Lord's knowledge makes it more likely that it should form a compound with *sarvajñajñānasamanvāgataḥ*. Cf. also the testimonium quoted in the edition.

⁷¹ Note that in the majority of the mss. the last member of this compound is °*pāramitā*, which seems problematic as it is not likely that the compound continues with *duṣkaracaryāvinivartito*.

⁷² *Duṣkara-caryā* is more likely to refer to the harsh ascetic practices undertaken and given up (*vinivartita*) by the Buddha during his quest for awakening than to the course of difficult tasks normally performed and not abandoned (*avinivartita*) by Bodhisattvas (cf. BHSD 267).

⁷³ One may suspect of superfluous repetition or dittography by the mentioning of the *lakṣaṇas* and *anuvyañjanas* again. Since, however, all the mss. in this edition along with the Tibetan translation include these, I have decided to leave the text untouched. Note again that while the standard number of the *anuvyañjanas* is eighty, all mss. read eighty-four. The Tibetan translation gives eighty.

⁷⁴ The meaning of *gaṇḍūṣaka* is not completely clear. MW 344 gives *gaṇḍūṣa* as 'a mouthful of water.' The Tibetan translation is *phad* 'curl, lock of hair.' The text probably refers to a curly stream of water.

ioned of strings of rubies and pearls⁷⁵ coming forth from the mouths of vajra-jewel Makaras, that was illuminated by the beam-flames of pieces of quartz,⁷⁶ sapphire, emerald, and topaz which were fastened to the pericarp of numerous vajra-jewel lotuses, that was entirely beautiful, that had abundant shade produced by ten-million-million-hundred-thousand parasols with upright handles, embellished with many vajra-jewel ribs, whose wide expanse was beautified by many Wish-fulfilling Trees, in the vajra-jewel lotus-throne as large as Mount Sumeru. He was shining with splendour like the King of Golden Mountains.⁷⁷ The ground around him was illuminated by a halo that surpassed thousands of suns. He was pleasing to look at for everyone like the completely full moon. His Buddha-qualities were in full bloom like the great Wish-fulfilling Tree. He was teaching the Doctrine that is beneficial in the beginning, in the middle, at the end, that has excellent content and articulation, that is unique, complete, perfectly pure and clean, explaining about the religious life.

[12] Then the Lord emitted a net of rays, called the Sight of all the Buddhas, from the junction of the forehead, from the treasure of hair. That net of rays illuminated and vividly revealed the world-system consisting of a triple-thousand great thousand [worlds]. All the Buddha-fields equalling the sand particles⁷⁸ of the Gaṅgā river were revealed by that illumination, as were all the glorious Buddhas in those Buddha-fields who were teaching the Doctrine in a multitude of pinnacled palaces with several thrones, surrounded by Great Śrāvakas, Bodhisattva-Mahāsattvas, monks, nuns, laymen and laywomen, Devas, Nāgas, Yakṣas, Gandharvas, Asuras, Garuḍas, Kinnaras and Mahoragas. Then the Lord addressed the vast assembly [and said],

[13] “Out of compassion for every being I shall teach the Amulet.

⁷⁵ Or ‘red pearls.’

⁷⁶ Note the variant readings which include *mahākarketana* (not found in the dictionaries or among testimonia). It is possible that its appearance with *karketana* in some mss. was modelled upon the following *indranīla* and *mahānīla*.

⁷⁷ *Kāñcanaparvatarāja* appears to be a reference to Mount Sumeru. Cf. *Divyāvadāna* 134.11. *sumeruḥ parvatarājā saptakāñcanaparvataparivṛtaḥ*.

⁷⁸ There is a variety of readings with the same meaning in the mss: *vālukopamāni*, *vālikopamāni* and *vālikāsamāni*. Note how little *°opamāni* and *°āsamāni* differ in writing. Cf. MW 946 for *vālukā* and BHSD 478 for *vālikā*.

This *dhāraṇī* crushes all wrongdoings for the one who has committed misdeeds. ||1||

Transgressions are destroyed merely by hearing it.

It provides happiness for every being and frees from all diseases. ||2||

It has been told by the Protector of the World out of compassion for every being

To serve as a protection for all living creatures going to bad destinies. ||3||

The one protected by this may enter the abode of Asuras

And he may also go to Aḍakavatī [and] the abode of Rākṣasas in the world.⁷⁹ ||4||

In a terrible and fierce fight with Bhūtas, Nāgas and Piśācas⁸⁰

He is invincible by all enemies even all the troops of Bhūtas. ||5||

All Grahas are destroyed by mentioning or reciting its name

Along with Skandas, Unmādas, Apasmāras, Piśācas and Ḍākinīs. ||6||

The consumers of vital fluid, being of great power, torment human beings:

All are paralysed by the power of the Amulet. ||7||

Hostile armies and cruel Kākhordas⁸¹ are destroyed,

[Malevolent] acts by mantras do not afflict him and he is released from [the effects of] sorcery.⁸² ||8||

Poison, poisonous beverage,⁸³ fire, weapon, water,

Lightning, thunderbolt and black wind⁸⁴ do not trouble him. ||9||

He destroys all enemies by the power of the Queen of Spells.

All his aims are attained, he always achieves victory. ||10||

⁷⁹ Aḍakavatī or Alakāpura is the capital of Kubera and home of the Yakṣas, situated on a peak of the Himālaya. Probably because of this several mss. transmit the reading *yakṣāṇām* in the second *pāda*. For a detailed description of Aḍakavatī by Vaiśramaṇa see *Mahāsāhasrapramardanī* 16.1–17.7. This city is the place of teaching in the *Grahamātrkā-dhāraṇī*.

⁸⁰ Note that *bhūtanāgapiśācānām* may also belong to the second half of the previous line.

⁸¹ On Kākhorda see SANDERSON 2004: 290–292.

⁸² While MW 826 lists *mūlakarman* as “‘root-machination’, employment of roots for magical purposes”, Alexis SANDERSON notes (email communication, April 2008) that this is a term for sorcery that employs mantras and various substances, particularly love magic practised by women to subject men to their will.

⁸³ MW 348 lists *garam* as ‘poisonous beverage.’ ZYSK 1991: 104 translates this word as ‘artificial poison.’

⁸⁴ Most probably a reference to a severe storm.

Whoever wears this spell tied around his neck or arm:
 All his goals will be accomplished, there is no doubt. ||11||
 Lords of the Devas and Nāga-kings always protect him,
 Bodhisattvas of great vigour, the Buddhas and the Pratyeka-
 nāyakas,⁸⁵ ||12||

The Śrāvakas of all the Buddhas, the Vidyādevīs of great
 supernatural power

Constantly protect the one who wears the Amulet. ||13||
 Vajrapāṇi, the King of Yakṣas, and the Four Kings⁸⁶
 Will protect him day and night, there is no doubt. ||14||
 Śakra, along with the Thirty [Devas], Brahmā, Viṣṇu, Maheśvara,
 Nandikeśa,⁸⁷ Mahākāla, Kārttikeya, Gaṇeśvara, ||15||
 All hosts of Divine Mothers and others belonging to Māra,
 Powerful Ṛṣis and Devas of great supernatural power ||16||
 Will always protect the one who wears the Amulet.
 The magnanimous Buddhas, the greatly powerful Vidyādevīs, ||17||
 Māmakī⁸⁸ and Bhṛkuṭī,⁸⁹ Tārādevī⁹⁰ and Aṅkuśī,⁹¹
 Vajrasaṃkalā,⁹² Śvetā⁹³ and Mahāśvetā, ||18||
 Mahākālī,⁹⁴ the Dūtīs and the supreme Vajradūtīs,

⁸⁵ The Pratyekabuddhas. Cf. *Vimalaprabhā* 105 and *Mañjuśrīnāmasaṃgīti* 6.10: *avaivartiko hy anāgāmī khaḍgaḥ pratyekanāyakaḥ*.

⁸⁶ Dhṛtarāṣṭra, Virūdhaka, Virūpākṣa and Vaiśravaṇa.

⁸⁷ Nandikeśa is a short form of Nandikeśvara used here apparently *metri causa*. He is one of the chief Gaṇas of Śiva and guards the right side of the entrance into a Śiva shrine, with Mahākāla at its left. See SANDERSON 2003–2004: 421, 437–438 fns. 316, 317. Cf. also DBI vol.8: 2416: “Nandikeśvara is in human aspect in SM 206 as an adorator of Mahāpratisarā, one of the Pañcarakṣās.”

⁸⁸ Cf. DBI vol.7: 2118–2122.

⁸⁹ Cf. DBI vol.2: 566–571.

⁹⁰ Devī most probably qualifies Tārā here. Cf. Devī and Mahādevī occurring again a few lines below.

⁹¹ Cf. DBI vol.2: 357–363.

⁹² Cf. DBI vol.12: 3360.

⁹³ Even though the use of the instrumental, Vajrasaṃkalayā/Vajrasaṃkalayā, seems odd in this long list of nominatives, this reading of the majority of the mss. has been preferred because it appears to be the *lectio difficilior* and this line is metrical only with this variant. The instrumental case was probably used to fill the metre conveying the meaning ‘with Vajrasaṃkalā.’ Cf. BHSD 545 for *saṅkalā/śṛṅkhalā*. For Śvetā and Mahāśvetā cf. DBI vol.12: 3490.

⁹⁴ Cf. DBI vol.7: 1949.

Supāśī and Vajrapāśī, Vajrapāṇī, Mahābalā, ||19||
 Vajramālā Mahāvidyā,⁹⁵ as well as Amṛtakunḍalī,⁹⁶
 Aparājitā⁹⁷ Mahādevī and the greatly powerful Kālakarṇī,⁹⁸ ||20||
 The auspicious and eminent⁹⁹ Padmakunḍalī,¹⁰⁰
 Puṣpadantī,¹⁰¹ Maṇicūḍā,¹⁰² Svarṇakeśī¹⁰³ and Piṅgalā,¹⁰⁴ ||21||
 The greatly powerful Devī, the auspicious Vidyunmālinī,¹⁰⁵
 Ekajaṭā Rākṣasī,¹⁰⁶ Buddhā, Kṣitikanāyakā,¹⁰⁷ ||22||
 The eminent Kāpālīnī¹⁰⁸ also the auspicious Laṅkeśvarī,¹⁰⁹
 And numerous other Vidyās who do favours for beings ||23||
 Will protect one who has the spell in his hand.

⁹⁵ *Mahāvidyā* most probably qualifies Vajramālā and does not stand for an individual goddess. Cf. *anyās ca bahavo vidyāḥ* a few lines below. For Vajramālā cf. DBI vol.7: 2109–2115.

⁹⁶ Cf. DBI vol.2: 325–328.

⁹⁷ Cf. DBI vol.2: 372–375.

⁹⁸ See ZIN 2003. Cf. also DBI vol.6: 1585 for Kālakarṇī/Kālakarṇī.

⁹⁹ *Dhanyā* and *mahābhāgā* are most probably qualifiers here as both of them occur a few lines below.

¹⁰⁰ Cf. DBI vol.9: 2496.

¹⁰¹ BHSD 349 lists Puṣpadantī as a Rākṣasī. Cf. DBI vol.9: 2741 and vol.6: 1802 where she is mentioned to accompany Laṅkeśvarī with Maṇicūḍā.

¹⁰² Cf. BHSD 415. For Maṇicūḍā cf. DBI vol.7: 2130.

¹⁰³ BHSD 602 and 616 only lists Svarṇakeśa and Svarṇakeśa, a Nāga and a Gandharva respectively.

¹⁰⁴ BHSD 344 lists Piṅgalā as a Rākṣasī.

¹⁰⁵ *Mahātejā* is not likely to be a name of an individual goddess as this word occurs a few times as a qualifier earlier in this section. Similarly, Devī also appears to be a qualifier here.

¹⁰⁶ Although Ekajaṭā is usually referred to as a Mahāpīśācī (BHSD 152, *Mahāmāyūrī* 34.12: *Asty Ānanda Ekajaṭā nāma mahāpīśācī, Rāvanasya bhāryāḥ samudrakūle prativasatī*), it seems that she is called a Rākṣasī here, being the wife of the Rākṣasa Rāvaṇa. The Gilgit reading, Mahārākṣasī, seems to reinforce that Rākṣasī is a general reference and not the name of an individual deity. Cf. DBI vol.4: 1115–1116 for Ekajaṭā Rākṣasī, vol.10: 2797 for Rākṣasī and vol.4: 1111–1118 for Ekajaṭā/Ekajaṭī.

¹⁰⁷ As far as context is concerned, it appears that the names of two Vidyās, Buddhā and Kṣitikanāyakā, are listed here. The Tibetan translation gives *sangs rgyas bsrungs zhes bya ba* probably translating Sanskrit *buddhā rakṣati nāmakā* (cf. ms. I *buddhā rakṣati nāyakā*). Kṣitika is problematic, it probably appears *metri causa* for *kṣiti* (cf. ms. G *buddhā ca kṣitināyikā*). Note *buddhāḥ pratyekanāyakāḥ* some lines before.

¹⁰⁸ No reference to Kāpālīnī has been found; it may be a variant reading of Kapālīnī (cf. BHSD 167 and DBI vol.6: 1616).

¹⁰⁹ Cf. DBI vol.6: 1802.

Hārītī and Pāñcika, Śaṅkhinī,¹¹⁰ Kūṭadantinī,¹¹¹ ||24||

Śrīdevī¹¹² and Sarasvatī¹¹³ protect him, always accompanying him.

The woman who wears this Great Amulet all the time ||25||

Will have all accomplishments and she will be pregnant with a son every time.

Foetuses grow easily, and the expectant woman delivers the baby comfortably. ||26||

Illnesses and all misdeeds disappear, there is no doubt.

[A man who wears it] is always virtuous and powerful, he increases in money and grain. ||27||

His speech will be welcome and he will be honoured [by others].

The virtuous man or woman who wears it¹¹⁴ ||28||

Will be engaged in liberating all beings,

Will always be happy and free from all diseases. ||29||

Kings are obedient to him along with their harem and eminent persons.¹¹⁵

He always shines with good fortune, and his collection of virtues increases. ||30||

All his ritual acts succeed, he [is equal to one who has] entered all mandalas.

He is [equal to one who is] an initiate in all systems of worship, as the Victorious One has said. ||31||

¹¹⁰ Cf. DBI vol.11: 3135.

¹¹¹ Listed as Kūṭadantī both in BHSD 189: “name of a Rākṣasī or Yakṣiṇī” and DBI vol.6. 1781: “one of the Ten Rākṣasī, an emanation of Thousand-armed Avalokiteśvara.” Kūṭadantinī probably appears *metri causa* influenced by the preceding name, Śaṅkhinī. Note that *kūṭadantī ca* appears as a variant reading in section [43]. Cf. also *Suvarṇaprabhāsottama-sūtra* 163.2: *kuntī ca kūṭadantī ca* and the Gilgit tradition: *kūṭadantī ca* [corr.; *kuṭadantī(ta)* H].

¹¹² See SHAW 2006: 94–109 for Śrī Lakṣmī. For Śrī or Śrīdevī cf. DBI vol.12: 3371. See also Lakṣmī in vol.6: 1789–1797. For the Buddhist worship of Śrī(mahādevī) see *Suvarṇaprabhāsottama-sūtra: parivarta* 8 (NOBEL 1937: 112–119).

¹¹³ See SHAW 2006: 234–246.

¹¹⁴ While in the majority of the cases in this scripture \sqrt{dhr} is much likely to refer to wearing the amulet, in some instances, like this one for example, its sense may be different. On the problematics of the meanings of this verb in such a context cf. SCHOPEN 2009: 197.

¹¹⁵ Note that this line appears in section [44] of the second *kalpa* similarly to the Gilgit tradition.

Bad dreams do not torment him. This [amulet] is the best for removing all misdeeds.

Offences and adversaries perish.¹¹⁶ ||32||

It has been told by the Jñānamaheśvaras¹¹⁷ to annihilate all the Grahās.

It fulfils all desires if one constantly meditates on it. ||33||

Now I shall teach it, assemblies of Bhūtas, listen to me.

[14] *Veneration to all the Tathāgatas. Veneration, veneration to all the assemblies of the Buddhas and Bodhisattvas.*¹¹⁸

Om¹¹⁹ O Extensive Womb!¹²⁰ O Extensive and Spotless One! O Victory-womb! O Vajra-flame Womb! O Abyss of Destinies! O Purification of the Sky! O Purification of all Misdeeds! Om O Virtuous One! O the One who Wanders in the Sky! Gagariṇi. Giri giri. Gamari gamari. Gaha gaha. Gargāri gargāri. Gagari

¹¹⁶ Note that *pratyāmitra* is used instead of *pratyamitra* in the Gilgit text. The *Amoghapāśakalparāja* also reads *pratyāmitra* for *pratyamitra* at several places (16b.1, 22b.2, 27b.3) thus it is not unlikely that this usage was common, too.

¹¹⁷ Most probably a reference to the Buddhas. As for the variant reading Jñānaketu, BHSD 245 lists this word as the name of one or more former Buddhas and of a Bodhisattva. Cf. also DBI vol.5: 1544–1546.

¹¹⁸ Although Gilgit ms. G₄ (the only one available at this place) and the majority of the later mss. read *sarvabuddhabodhisattvabuddhadharmasaṃghebhyaḥ*, the reading of a smaller group of mss, *sarvabuddhabodhisattvasaṃghebhyaḥ*, has been preferred as the insertion of *buddhadharma* appears to be problematic and superfluous. Note how ms. L attempts to correct the text at this place reading *sarvabuddhabodhisattvebhyaḥ buddhadharmasaṃghebhyaḥ*.

¹¹⁹ Note the absence/presence of *tadyathā* in the various mss. here and also before the mantra-essences in section [35]. This phenomenon probably shows that the insertion of this word before a *dhāraṇī* or mantra was optional. Note also that before the second *dhāraṇī* all mss. give *tadyathā*, which might have to do with the later composition of the second *kalpa*.

¹²⁰ The following policies have been employed for the interpretation and translation of the *dhāraṇīs* and mantras: If a word or compound appears to make proper sense in Sanskrit then it has been translated. Vocatives with a straightforward meaning have also been translated, unless they appear to stand for the name of a certain deity. It must be noted, however, that to decide whether a vocative conveys a general meaning or it is a reference to a proper name is a rather difficult task because of the deification process in the literature of the Mantranaya. As for words that do not seem to convey a clear meaning or that appear to have been used to express rhythm or musicality, these have not been translated, similarly to those words that are likely to be of Dravidian origins. On the language of *dhāraṇīs* see BERNHARD 1967, BRAARVIG 1985, COPP 2008a and DAVIDSON 2009.

gagari. Gambhari gambhari. Gabhi gabhi. Gahi gahi. Gamani. Gare. Guha guha. Guhani guhani. Cale. Mucile. O Victorious One! O Triumphant One! O the One Free from all Fears! O the One who Supports the Womb! Siri siri miri miri ghiri ghiri. O the One who Attracts from All Directions! O Destroyer of All Enemies! Protect me, protect me and all beings. Ciri ciri. O the One Free from Obstructions! O the Destroyer of Obstructions! Suri suri muri muri cili cili. O Lotus! O Spotless One! O Victorious One! O the One who Brings Victory! O Triumphant One! O Glorious One! O the One who Wears a Crown Made of Gems and a Garland! O the One who Wears Various Many-coloured Clothes! O Glorious One! O Great Spell Goddess! Protect me, protect me and all beings from all sides everywhere. O Purifier of All Misdeeds! Huru huru. Protect me, protect me and all beings, the helpless, the defenceless, those without a last resort. Save me from all suffering. O Fierce One, O Fierce One! O Violent One! O Swift One! O the One who Wards off all the Wicked! O the One who Brings Victory! Huru huru muru muru curu curu. O the One who Guards Longevity! O the One who Subjugates the Most Excellent Gods! O the One Worshipped by all Assemblies of Devas! Dhiri dhiri. O the One Beheld Everywhere! O Splendid One, O Splendid One! O Truly Splendid and Pure One! O Purifier of all Misdeeds! Dhara dhara. O Dharaṇidharā! Sumu sumu. Musu musu. Ruru. Cale. Drive away the wicked. Fulfil my wish. O the One with the Form of Auspiciousness! O Victory-lotus! Kṣiṇi kṣiṇi. O the One with a Boon-giving Hook! Om O Lotus-pure! Purify, purify. O Pure One! Bhara bhara bhiri bhiri bhuru bhuru. O the One Purified by Auspiciousness! O the One with Pure Face! O the One with a Sword, O the One with a Sword! Khara khara. O the One with a Shining Crest! O the Completely Diffused, Radiant and Pure One! Glow, glow. O the One who Attracts all the Assemblies of Devas! O the One Devoted to Truth! Save me, save me. Rescue me, rescue me and all beings. O the One Beheld by the Nāgas! Lahu lahu hulu hulu hutu hutu turu turu kiṇi kiṇi kṣiṇi kṣiṇi. O the Devourer of all Grahās! O Piṅgalī, O Piṅgalī! Mucu mucu cumu cumu sumu sumu. O the One who Wanders Everywhere! Save me, save me. O Beholder of the Nāgas! Rescue me and all beings, O Glorious One, from the Eight Great Dangers¹²¹ everywhere, from all sides, by sealing the directions,

¹²¹ Usually referred to as the Eight Great Dangers: lions, elephants, fire, snakes, thieves, drowning, captivity and evil spirits. For a detailed treatment of this topic see SHAW 2006: 318–322. Note simultaneously that the *Śikṣāsamuccaya* quotes a reference to four ‘great terrors’ from the *Rājāvavāḍaka Sūtra* in chapter twelve: *evam eva mahārāja catvāri imāni mahābhayāṇy āgacchanti yeṣāṃ na sukaram javeṇa vā palāyitum balena dravyamantrausadhair vā nivartanam kartum | katamāni catvāri | jarā vyādhir maraṇam vipattis ca* | “just so, great King, those four great terrors move together, which it is not easy to escape by speed or

by sealing with vajra-fence and vajra-noose. O the One Purified by Vajra-blaze! Bhuri bhuri. O Glorious One! O Pregnant One! O Purifier of the Womb! O Filler of the Womb! Shine, shine. Move, move. O the One who Shines! Let the god¹²² rain down everywhere with heavenly water. O the One who Rains down Nectar! O the One who Makes Deities Descend! Let her consecrate me and all beings. O the Embodier of the Excellent Nectar of the Excellent Well-fared One's Words! Protect me, frightened by all the danger of the wicked, protect me and all beings from all dangers, troubles, misfortune, illnesses everywhere, at every time. O Remover of all Discords, Strifes, Disputes, Quarrels, Bad Dreams, Bad Omens, Inauspiciousness¹²³ and Misdeeds! O Disperser of all Yakṣas, Rākṣasas and Nāgas! Bala bala. O Balavatī! Be victorious, be victorious. Let me be victorious everywhere, every time. Let this Great Spell be effective for me. Accomplish the mandala, destroy the obstructions. Be victorious, be victorious. O Accomplished One, O Accomplished One! Succeed, succeed. Awake, awake. Fulfil, fulfil. O Fulfiller, O Fulfiller! Fulfil my desire. O the One with a Body Born from all Spells! O Highest Victory! O Victorious One! Stand by, stand by. Keep the vow. O the One Purified by the Heart of the Tathāgatas! Protect me and all beings from the Eight Great Terrible Dangers. Move, move. Proceed, proceed. O the One who Clears away all Obstructions! O the One Purified by Mandalas of all Forms. O Vigatā, O Vigatā! O Vigatamālā! O Purifier! Kṣiṇi kṣiṇi. O the One Purified of all Misdeeds! O the One Free from Impurities! O Powerful One! O the One like a Vajra! O the One Empowered in the Three Worlds svāhā. O the One Consecrated by the Heads of all the Tathāgatas svāhā. O the One Consecrated by all the Bodhisattvas svāhā. O the One Consecrated by all the Deities svāhā. O the One with a Heart Empowered by the Heart of all the Tathāgatas svāhā. O the One Accomplished in the Vow of all the Tathāgatas svāhā. O [Embodied as] Indra, O Possessor of Indra, O Beheld by Indra svāhā. O [Embodied as] Brahmā, O Occupied by Brahmā svāhā. O the One Venerated by Viṣṇu svāhā. Svāhā to the One Honoured and Worshipped by Maheśvara. O the One Empowered by the Power and Vigour of Vajradhara and Vajrapāṇi svāhā. Svāhā to Dhṛtarāṣṭra. Svāhā to Virūdhaka. Svāhā to Virūpākṣa. Svāhā to Vaiśravaṇa. Svāhā to the One Venerated by the Four Great Kings. Svāhā to Yama. Svāhā to the One Worshipped and Venerated by Yama. Svāhā to Varuṇa. Svāhā to Māruta. Svāhā to Mahāmāruta. Svāhā to Agni. Svāhā to the One Beheld

strength, or to turn aside by drugs or charms or spells. What four? Old age, disease, death, misery." (BENDALL & ROUSE 1922: 200)

¹²² Probably a reference to Parjanya or Indra.

¹²³ Note the variations between the usage of *amaṅgala* and *amaṅgalya* in the mss. both here and in a similar compound in section [34].

by the Nāgas. Svāhā to the assemblies of Devas. Svāhā to the assemblies of Nāgas. Svāhā to the assemblies of Yakṣas. Svāhā to the assemblies of Rākṣasas. Svāhā to the assemblies of Gandharvas. Svāhā to the assemblies of Asuras. Svāhā to the assemblies of Garuḍas. Svāhā to the assemblies of Kinnaras. Svāhā to the assemblies of Mahoragas. Svāhā to the assemblies of humans. Svāhā to the assemblies of non-humans. Svāhā to all Grahas. Svāhā to all Bhūtas. Svāhā to all Pretas. Svāhā to the Piśācas. Svāhā to the Apasmāras. Svāhā to the Kumbhāṇḍas. Oṃ dhuru dhuru svāhā. Turu turu svāhā. Muru muru svāhā. Kill, kill all enemies svāhā. Burn, burn all the wicked svāhā. Roast, roast all rivals and adversaries svāhā. Set on fire the body of all those evil-minded who are malevolent towards me svāhā. Svāhā to Jvalita. Svāhā to Prajvalita. Svāhā to Dīptajvāla. Svāhā to Samantajvāla. Svāhā to Māṇibhadra. Svāhā to Pūrṇabhadra. Svāhā to Mahākāla. Svāhā to the assembly of Divine Mothers. Svāhā to the Yakṣiṇīs. Svāhā to the Rākṣasīs. Svāhā to the Mothers of the Sky. Svāhā to the [Mothers] who Dwell in the Sea. Svāhā to the [Mothers] who Move at Night. Svāhā to the [Mothers] who Move during Daytime. Svāhā to the [Mothers] who Move at Dawn, Noon and Sunset. Svāhā to the [Mothers] who Move at a Certain Time of the Day. Svāhā to the [Mothers] who Move at any Time of the Day. Svāhā to the Ones who Seize the Foetus. O Nourisher of the Foetus svāhā. Hulu hulu svāhā. Oṃ svāhā. Svah svāhā. Bhūḥ svāhā. Bhuvah svāhā. Bhūr bhuvah svāhā. Citi citi svāhā. Viṭi viṭi svāhā. O Dharaṇī svāhā. O Dhāraṇī svāhā. O Agni svāhā. O Tejovapu svāhā.¹²⁴ Cili cili svāhā. Sili sili svāhā. Mili mili svāhā. Awake, awake svāhā. Succeed, succeed svāhā. O Sealing of the Mandala svāhā. O the One Sealing the Boundary svāhā. Shatter, shatter all enemies svāhā. Crush, crush svāhā. Paralyse, paralyse svāhā. Split, split svāhā. Pierce, pierce svāhā. Shatter, shatter svāhā. Bind, bind svāhā. Bewilder, bewilder svāhā. O Jewel-pure svāhā. O [Embodier of the] Sun, O Sun-pure svāhā. O Purifier svāhā. O [Embodier of the] Moon, O [Embodier of the] Moon, O [Embodier of the] Full Moon svāhā. Svāhā to the Grahas. Svāhā to the Constellations. O Welfare svāhā. O Peace svāhā. O Good Fortune svāhā. O Provider of Welfare svāhā. O Provider of Peace svāhā. O Nourisher svāhā. O the One who Increases Power svāhā. O the One who Provides Prosperity svāhā. O the One who Increases Prosperity svāhā. O the One who Shines with Auspiciousness svāhā. O Namuci svāhā. O Maruci svāhā.¹²⁵ O Swift One svāhā. Oṃ O Embodier

¹²⁴ Both Agni and Tejovapu appear to be non-standard masculine vocatives. Tejovapu ‘The One with a Fire-form’ perhaps refers back to Agni.

¹²⁵ Both of these words are perhaps non-standard masculine vocatives. Namuci is a Vedic demon killed by Indra, Māra (cf. BHSD 290) or a Nāgarāja in *Mahāmāyūrī* 39.20. Maruci appears in a *dhāraṇī* in *Mahāmāyūrī* 44.16: *aruci maruci naṭṭa naṭṭa*.

of all the Tathāgatas! O Most Excellent Fearless One! Remove all my misdeeds, O Glorious One. Let there be prosperity for me and for all beings. Muni muni. O Vimunī! Cari. O Calanā! O Fearless One! O Remover of Fear! O [Embodier of] Awakening, O [Embodier of] Awakening! Awaken, awaken. Buddhili buddhili. O the One Favoured by the Heart of all the Tathāgatas svāhā. Oṃ muni muni. O Munivarā! Let all the Tathāgatas consecrate me and all beings with all spell-consecrations sealed with the Great Vajra-armour Seal. O the Vajra Empowered by the Heart of all the Tathāgatas svāhā.

[This is] the *Dhāraṇī* of the Great Amulet, Great Queen of Spells,¹²⁶ [called] The Invincible by Reason of the Essence of the Seal of the Wish-granting Jewel that Glitters with the Purity of a Garland of Enveloping Flame.

[15] Great Brahmā,¹²⁷ merely upon hearing,¹²⁸ this liberates the son or daughter of a good family from all misdeeds. Moreover, the one who learns it,¹²⁹ Great Brahmā, is known to have a vajra-body. Fire will not have any effect on his body. What example is known for this?¹³⁰

[16] When in the great and prominent city of Kapilavastu Prince Rāhulabhadra was in his mother's womb¹³¹ then Gopā, the Śākya-daughter,

¹²⁶ Note that the majority of the later mss. give a different punctuation and thus interpretation here. While in the Gilgit tradition *asya pratisarā vidyārājā* belongs to the name of the *dhāraṇī*, in many later mss. it is part of the next sentence.

¹²⁷ Note that a short passage is added in several later mss. (the Gilgit mss. and the Tibetan translation omit this) telling about the arrival of the Great Brahmā who is the one addressed by the Lord from here onwards: "At that time the Great Brahmā joined that assembly and sat down. Then the Lord addressed the Great Brahmā." The most likely reason for the inclusion of these sentences is that previously there is no mention of Brahmā in the text. This inconsistency may be a result of the possible change of the *nidāna*. Note that Mahābrāhmaṇa appears to have been understood as 'Great Brahmin' in the later textual history of this scripture. See 'Structure' for details.

¹²⁸ For *saha-* cf. BHSD 587.

¹²⁹ Literally, 'the one whose heart this goes into.' This expression occurs again at the end of section [18].

¹³⁰ While there is a reference in *Mahāvastu* III.172–175 (see SENART 1882–1897) to Yaśodharā's six-year-long pregnancy with Rāhula, none of the features of the story found in the MPMVR are present there. The narrative given in the *Mahāvastu* shares features with a *Jātaka* which seems to have survived only in various Chinese translations (LAMOTTE 1988 (1958): 663 fn). As for a recycled version of this story, these trials are described in detail in the *Bhadrakalpāvadāna*, composed in Nepal between the fifteenth and seventeenth centuries (see TATELMAN 1996, 1998 and 1999).

¹³¹ There are some problems with the transmission of this narrative. Firstly, note the

threw herself¹³² into a fire-pit. There [in place of the fire] a lotus-pond appeared. Then Prince Rāhulabhadra, being in the womb, called this spell to his mind. At that moment, by the mere recollection of this spell, the fire be-

syntactically awkward expansion of the text in some of the later mss. (the Tibetan, Chinese and Mongolian translations do not contain these two inserted sentences): “When six years ago, Prince Sarvārthasiddha touched my navel with his big toe, then the unborn [Rāhulabhadra] learnt this [protection], not something else. Being put to the ordeal, I will not be frightened and defeated by fire-trial, poison, water, and heated axe.” This insertion was probably meant to elucidate details of the fire-trial of Gopā. The *Bhadrakalpāvadāna* gives account of Yaśodharā’s three ordeals while being pregnant with Rāhula. Firstly, she is made to cast herself into a deep lake, secondly, to leap onto a pyre and thirdly, to fall from a mountain into the ocean. Poison and heated hatchet are not mentioned there (TATELMAN 1996: II. vii. Cf. also MW 479 listing ten kinds of ordeals (*divya*) and Sītā’s fire-trial at the end of the *Rāmāyaṇa*). Secondly, there seems to be some confusion regarding the person who recites the spell. Both the Gilgit and the other tradition says that it is Rāhulabhadra who utters the spell and saves himself and his mother from being burnt by the fire. Note, however, that the first of the earlier mentioned inserted sentences can be read in two different ways depending on which variants one prefers. If the reading of ms. B is accepted, it is the unborn (*anirgatas*) Rāhulabhadra who learns (*jānāti*) this spell from Sarvārthasiddha. Alternatively, if the readings of mss. H, I and L are taken, it is Gopā who learns (*jānāmi*) the spell from Sarvārthasiddha who is about to depart from his home (*nirgacchata*). Although the first version is read only by a single modern ms. logically it harmonises better with the rest of the story, furthermore, the second version appears to contradict the account of Rāhulabhadra’s recitation of the spell. Two other sources, however, report about this event in a different way. A Chinese text reads: “Cast unto a pyre to be burnt alive, she invoked the Buddha and the fire was instantly transformed into a pool of clean water, in the middle of which Yaśodharā, holding little Rāhula in her arms. was seated on a lotus blossom.” (LAMOTTE 1988 (1958): 664). Similarly, the *Bhadrakalpāvadāna* says that it was the mother who learnt the protection and she was also given a protective thread by Siddhārtha: *ity uktvā tāṃ babandhāsau mahārakṣāṃ jagatprabhuḥ | samantajvālamālākhyāṃ dhāraṇīm pradadau punaḥ ||* “So saying, the lord of the world tied this protective thread [around my neck], then imparted [to me] the protective formula called ‘All-Encompassing Fire-Garland’.” (TATELMAN 1996: I. 18, II. 21. Cf. also xlviii-1 where the contents of chapter VI, ‘Gopā is Cast into the Fire’ is discussed).

¹³² In the Gilgit and a few later mss. *ātmānam* seems to stand for the nominative, governed by *prakṣiptaḥ*. In the majority of the later mss. there appears *ātmā*, the standard nominative, which is most probably a *lectio faciliior*. The presence of *ātmā/ātmānam* suggests that Gopā throws herself into the fire and thus the instrumental, *gopayā śākyakanyayā*, should be preferred to the genitive of the majority of later mss, *gopāyāḥ śākyakanyayāḥ*. It is, however, somewhat problematic that in the Gilgit mss. *gopayā śākyakanyayā* occurs in one of the following sentences again but then seemingly with the genitive meaning, referring to Gopā’s body. As for the later Eastern Indian and Nepalese mss, in this second case only the genitive *gopāyāḥ śākyakanyayāḥ* is found in the mss. used in this edition.

came cool.¹³³ Therefore Gopā, the Śākya-daughter's body was not harmed by the fire.¹³⁴

[17] What is the reason for that? This spell is empowered by the empowerment of all the Tathāgatas. This is the reason, Great Brahmā, why fire does not burn one. One cannot die from poison either. How is that?¹³⁵

[18] When, Great Brahmā, in the great and prominent city of Śūrpāraka¹³⁶ a wealthy¹³⁷ merchant, a guild-leader, had a son who was a master of a spell, he attracted Takṣaka, the Nāga-king, by the power of that spell. Having attracted him, he carelessly bound him without having subdued him. When that [Nāga] bit him in anger, he felt intense pain. He knew that his life was going to end. Then many persons versed in spells¹³⁸ were

¹³³ Since in an earlier sentence it is stated that the fire was transformed into a lotus-pond, and now that the fire was cooled down by the recitation of the spell, it seems that, mistakenly mixed up, two versions of the story are given here side by side, the one with the lotus-pond being superfluous and out of place. Cf. the Chinese version quoted earlier.

¹³⁴ LAMOTTE 1988 (1958): 662–665 discusses Yaśodharā's pregnancy with Rāhula in detail. As he shows, the account of the curious six-year-long pregnancy offers a solution to a chronological discrepancy in the Buddha's hagiography: namely, that Rāhula is conceived when Siddhārtha departs from his palace, Siddhārtha's quest for awakening lasts for seven years, the Buddha returns home six years after his awakening and Rāhula is six-years-old when his father comes back to Kapilavastu. TATELMAN 1996: II. 21. fn. 78. mentions that this fire-trial is described at length in chapter VI. 97–143 of the *Bhadrakalpāvadāna* and under II. xlix he gives a few details of this event. Cf. also the translation from Newari in LEWIS 2000: 134: "Once in the city of Kapilavastu, [a woman] Gopā was made to leap into a blazing furnace. At that time Rāhula Bhadra Kumāra, the unborn offspring in her womb, who remembered the *Mahāpratisarā dhāraṇī* since the time when Siddhārtha Kumāra touched his navel with his big toe, called to mind this *dhāraṇī*. As a result of his recollecting this holy *dhāraṇī*, the flame died in the furnace and Gopā was found in the embers as if she were seated in the middle of a lotus blossom."

¹³⁵ Neutralising a snakebite was most probably the central function of the *Mahāmāyūrī-vidyārājñī* (on the protective functions of the *Mahāmāyūrī* see SCHMITHAUSEN 1997: 53–57) and a reference to this spell used as counter-poison already occurs in the *Bhaiṣajyavastu* section of the *Vinayavastu* of the *Mūlasarvāstivādin-Vinaya*, where it is stated that once the Buddha healed a young monk bitten by a snake using the *Mahāmāyūrī-dhāraṇī* (see PANGLUNG 1981: 61. Cf. also PANGLUNG 1980).

¹³⁶ Śūrpāraka (present-day Sopāra, situated north of Mumbai) used to be one of the great ports of the western coast of India and capital of Aparāntaka. On the history of this city, especially in the Buddhist context, see the introduction in TATELMAN 2000.

¹³⁷ For *-balika* cf. BHSD 398.

¹³⁸ Note that *vātika* is a *varia lectio* for *vādika* and it has a lexicographer's entry referring to a person who cures poison. Alexis SANDERSON notes (email communication, April

called but nobody was able to drive out¹³⁹ the poison. Now, in that same great city of Śūrpāraka there lived a laywoman, called Vimalaśuddhi who had great compassion. She could recite this Great Queen of Spells by heart. She went to him and recited this great spell. Recollecting the spell only once she purified him of the poison, and made him regain his consciousness. Then, having saved him from this great disaster, she taught him this great spell as duly authorised.¹⁴⁰

[19] What else is known, Great Brahmā?¹⁴¹

In the great city of Vārāṇasī the king succeeding [to the throne]¹⁴² in due course was called Brahmādatta.¹⁴³ His neighbouring sovereign king¹⁴⁴ prepared a quadripartite army¹⁴⁵ for battle, surrounded and began to destroy the great city of Vārāṇasī. Then the ministers reported to King Brahmādatta, “Your Majesty, the city is captured by the army of the enemy. What stratagem shall we use so that this army of the enemy be destroyed? Command us.” The king said, “Do not worry much.¹⁴⁶ I have a Great Queen of Spells, called Great Amulet. With its help I am going to overpower this quadripartite army and reduce it to ashes.” Falling at the king’s

2008) that a *vātika* is most likely a *mantravādī* of uncertain range of activity, most probably identical with the *gāruḍika*.

¹³⁹ Note *cikitsitum*, the *lectio faciliior* in the majority of the selected mss.

¹⁴⁰ Note the manifold and somewhat confused variations related to the phrasing of this sentence in the later mss. compared to the Gilgit tradition.

¹⁴¹ Note that King Brahmādatta’s story shares features with *Jātaka* 230 (*Dutiya-Palāyi-Jātaka*). See FAUSBØLL 1877–1896: vol. II. 219–221 and a translation in COWELL 1895–1913: 153. As for a recycled version, LEWIS 2000: 110–113 presents a narrative related to the Caturdaśī Vrata of Mahākāla, in which King Brahmādatta of Vārāṇasī overpowers the army of the enemy after invoking Mahākāla.

¹⁴² Note that *anuvicarati* is given as ‘to wander about, to roam along’ in the dictionaries (PTSD 43, BHSD 33). While no testimonia has been found suggesting a different meaning, the translation above is in harmony with the Tibetan and Mongolian translations.

¹⁴³ Cf. PTSD 664 *saṃkhaṃ gacchati* ‘to be called’ and *Abhidharmakośabhāṣya* 20ab: *rūpaskandha iti saṃkhyāṃ gacchatīti* ‘which is called *rūpaskandha*’ (DE LA VALLÉE POUSSIN 1988 (1923–1931): 77).

¹⁴⁴ It seems that *balacakrarājā* is used in the sense of *balacakravartī rājā*, ‘a kind of inferior *cakravartin*: stands intermediate between (*caturdvīpaka*)-*cakravartin* and (*rājan*) *maṇḍalin*’ (BHSD 398).

¹⁴⁵ A quadripartite (i.e. complete) army consists of elephants, chariots, cavalry and infantry (MW 384).

¹⁴⁶ Note the various verb-forms. *Bhavatha* has been chosen on the basis of the Gilgit tradition with the indicative most probably conveying the sense of the imperative.

feet with their heads touching the ground, the ministers said, “What is that, Great King? We have never heard of it.” The king said, “Now I am going to make you see with your own eyes.” Then King Brahmadata washed his head with water perfumed with various fragrances, put on clean clothes, painted¹⁴⁷ this Great King¹⁴⁸ of Spells according to the precept, fixed it in his topknot, and having made this Queen of Spells his armour, he went into the middle of the battle and single-handedly defeated the entire quadripartite army. Having been crushed,¹⁴⁹ the neighbouring sovereign king took refuge in this [spell] and having done so he was released.¹⁵⁰

[20] Thus, Great Brahmā, this Great Queen of Spells has got great manifest power and one should retain it because it is manifestly empowered by the seal of the heart of all the Tathāgatas.¹⁵¹ One should look upon it as equal to all the Tathāgatas. It should be considered something for the benefit¹⁵² of short-lived beings, beings of slight religious merit and of un-

¹⁴⁷ In most cases \sqrt{likh} is translated as ‘paint’ but sometimes it is rendered as ‘write down’ or ‘prepare’ according to the context. Although the description of making a *Mahāpratisarā*-amulet in section [42] does not include references to writing down the *dhāraṇī* itself, on the basis of the reproductions of Central and Eastern Asian *Mahāpratisarā*-amulets in DRÈGE 1999–2000 and TSIANG 2010 it seems that these amulets were supposed to have both illustrated and written details.

¹⁴⁸ At several places I have deliberately chosen the masculine name of this spell to show that there is variation regarding its gender in the textual traditions transmitted.

¹⁴⁹ Note the absolutive *āmarḍya*, the *lectio difficilior*, which implies a change of subject in the sentence.

¹⁵⁰ Note the friendliness (*maitrī*) towards the enemy. Cf. also the end of the eighth narrative.

¹⁵¹ In the *Pratyutpanna-buddha-sammukhāvasthita-samādhi-sūtra* the Buddha gives the following explanation about the seal of the Tathāgatas: “What then, Bhādrapāla, is the seal of the Tathāgatas? It is that all *dharma*s are without agency, without activity, not brought about, unattached, beyond objectification, emptiness, signless, wishless, markless, without duality, without action, baseless, incalculable, undifferentiated, ungraspable, unrejectable, transient, that all *dharma*s are impermanent, uninterrupted, exhausted of causes, exhausted of suffering, exhausted of existing things, unborn, unceasing, without duration, indestructible, without a path, without the fruit of the path, not mistaken by all the Holy Ones, rejected by all fools, forsaken by the ignorant, embraced by the wise – this, Bhādrapāla, is the seal of all the Tathāgatas, the seal which the Tathāgatas affix to that which has been uttered by Tathāgatas.” (HARRISON 1990: 191–192).

¹⁵² Note *hitakāmatā* ‘[the Tathāgatas’] desire of benefiting’ in the Gilgit tradition and how the few selected later mss. omit this word probably because it was considered superfluous.

fortunate beings in the last time, in the last age.¹⁵³ Great Brahmā, whoever wears this Great Amulet, Great Queen of Spells around his arm or neck having painted it according to the precept, should be considered to be empowered by all the Tathāgatas, to have a body of all the Tathāgatas, to have a vajra-body, to be the relic-receptacle of all the Tathāgatas, to have the eye of all the Tathāgatas, to have a body of blazing flame,¹⁵⁴ to possess an armour that cannot be pierced, to be the destroyer of all enemies, to be a person who burns all misdeeds and obstructions, to be the eliminator of the destiny of getting into hell. What former example is known for this, Great Brahmā?

[21] In a certain province there was a monk, not having true faith, ruining the teachings of the Tathāgata-families and taking what had not been given to him. He deprived [the Community] of its sources of income for means of comfort¹⁵⁵ and having taken possession of goods that belonged to the local or the universal Community or that had been obtained by his group of monks¹⁵⁶ he consumed them all individually.¹⁵⁷ Once he was af-

ous.

¹⁵³ On the disappearance of the Good Law see LAMOTTE 1988 (1958): 191–202, STRICKMANN 1990: 112–113 and NATTIER 1991: 103–110.

¹⁵⁴ The fourth and ninth narratives give account how this amulet makes the body of the person who wears it blaze powerfully, while the fifth one tells the reader how a merchant's ship is transformed into a mass of flame after the amulet is fixed on the top of a flagstaff. Cf. also *Mahāvagga* I.15, the story how the Buddha overpowered a Nāga-king by converting his own body into a blazing mass of fire.

¹⁵⁵ Although the Gilgit reading at this place, *mukhadvārika*, might refer to a greedy person (PTSD 534 lists *mukhadvāra* as 'mouth-opening'), on the basis of a passage in the *Abhidharmakośavyākhyā mukhadvārika* in the Gilgit tradition and *mukhāyadvārahārika* in the majority of the later mss. has been emended to *sukhadvārika* and *sukhāyadvārahārika* respectively. Note that a few mss. include the word *yathāsukhaṃ*, which might have been a gloss to *sukhāya*. The meaning of *sukhāyadvārahārika* is most likely to be 'a person who removes (*hārika*) sources (*dvāra*) of income (*āya*) for [the Community's] means of comfort (*sukha*).'¹⁵⁶ Cf. BHSD 101 for *āyadvāra*. The Tibetan translation is not helpful at this place. The emended Gilgit reading, *sukhadvārika*, might be either a shorter form for *sukhāyadvārahārika* or it is a corruption. A passage in the *Abhidharmakośabhāṣya* includes both *saṃghāyadvārahārikā* and *saṃghasya sukhāyadvārikaṃ harati* and the English translation reads: 'to steal the goods of the Saṅgha' and 'to rob the Saṅgha of its means of substance' respectively (DE LA VALLÉE POUSSIN 1988 (1923–1931): 689–690). Mvy 2333 lists *saṃghāyadvāraharaṇaṃ* among the *pañcopānantarīyāṇi*.

¹⁵⁶ *Gaṇa* probably refers to 'a meeting or a chapter of (two or three) bhikkhus' (PTSD 240).

¹⁵⁷ While I have translated *paudgalikaṃ* as 'individually' (cf. BHSD 355) one should note

flicted by a great disease and he felt great and troublesome pain. That wretched, defenseless person, deprived of a last refuge, was crying out loudly. In that same province there lived a Brahmin layman. He heard his voice and went to that monk. He fixed this Great Amulet, Great Queen of Spells around his neck, after having painted it. Immediately after the Great Amulet had been fixed, the monk was relieved of all pain, was released from all diseases and he recovered. He died the same night with full consciousness.¹⁵⁸ When he left his corpse he reached the great hell, called Avīci.¹⁵⁹ His corpse was placed in a mound¹⁶⁰ by the monks and the Great Amulet, Great Queen of Spells remained fixed around his neck. Immediately after this monk had reached Avīci, the inhabitants of that hell were relieved of all troublesome pain and all comfort was given to them. The great masses of fire of Avīci calmed down completely, too. Then Yama's servants, trembling, announced what they had seen¹⁶¹ in detail to Yama, the King of Justice,

“Your Majesty, this great miracle can be seen in the straits of hell:

The terrible sufferings of people resulting from [their bad] actions have ceased. ||1||

Extinguished too are the coals which are always placed on people's bodies.

Saws do not torment, razor-edges do not bite,¹⁶² ||2||

the somewhat puzzling Gilgit reading, *pudgalena sārdham*.

¹⁵⁸ Note the problem with the logical sequence of the narrative: after the monk has recovered he dies. In the Chinese translation he is said to die later.

¹⁵⁹ Avīci is the lowest of the Eight Great Hells in Buddhist cosmology. These are from top to bottom: Saṃjīva (Revival), Kālasūtra (Black Rope), Saṃghāta (Crushing), Raurava (Shrieks), Mahāraurava (Great Shrieks), Tāpana (Burning), Pratāpana (Great Burning) and Avīci (Without Interruption). See e.g. Mvy 4919–4927.

¹⁶⁰ Most probably a ritual mound. Cf. *Bodhisattvabhūmi* chapter 16: *tatra yad bodhisattvas tathāgatam uddīśya stūpaṃ vā gahaṃ vā kūṭaṃ vā purāṇacaityaṃ vā abhinavacaityaṃ vā pūjayati iyaṃ asyocyate caityapūjā* (DUTT 1966: 159). It is somewhat problematic how to interpret the locative: was the corpse placed *in* or *on* the mound? Note that in section [23] Yama's men actually see the dead body upon their visit to this place. DECAROLI 2004: 140 writes that only remarkable monks appear to have been worthy of being buried in *stūpas* and refers to DE MARCO 1987. This may be the point in this narrative, too: the monk wearing the Amulet becomes distinguished.

¹⁶¹ *Niścayaṃ* ('ascertainment, certainty') is translated as 'what they had seen' here and in the last narrative, too.

¹⁶² On the basis of the context *sajjate* is most probably used *metri causa* for *sajjante*. Cf.

All the weapons¹⁶³ are broken, the iron cooking-vessels have cooled.
 Moreover, in the Forest of Sword-leaves the leaves, produced by [bad] actions, do not torment. ||3||
 You are Yama, the King of Justice, and you govern people with justice.¹⁶⁴
 Please explain the cause [which cannot be] insignificant." ||4||
 Then the King of Justice,¹⁶⁵ devoted to and resolved upon justice,
 Having heard such words from those whose inclination for compassion had perished ||5||
 Answered, "What is this? Tell me quickly. How is this?"
 Then Yama's men, who are most cruel towards wicked beings, ||6||
 Spoke these words to Yama, the King of Justice,
 "Your Majesty, this Mahāsattva has fallen into the straits of hell. ||7||
 This [place] is called 'Uninterrupted',¹⁶⁶ that is why it is said to be a strait.¹⁶⁷
 This person with diverse actions¹⁶⁸ who makes [hell-dwelling] beings happy, ||8||
 Being happy everywhere will go away to the abode of the gods."
 After having a look [at him], Yama, the King of Justice, said surprisedly, ||9||
 "This person has great supernatural power and his former body is great.
 Just as a stūpa radiates with the multitude of hundreds of relics of the Teacher, ||10||

the corrected form in mss. A, B and D.

¹⁶³ Note the variant *ayaḥśālmalayo* 'the iron Śālmali trees' in most mss.

¹⁶⁴ Note that some mss. read *śāsaya*, most probably *metri causa*, however, the imperative does not seem to fit the context smoothly.

¹⁶⁵ Note the metrical Gilgit reading *dharmarājānaṃ* which is close to *dharmarājāno* a possible singular nominative masculine form according to BHSG 17.39. The later mss. either give a hypometrical reading (*dharmarājā*) or a metrical *lectio faciliior* (*dharmarājā vai*).

¹⁶⁶ A reference to Avīci which means 'Uninterrupted [suffering].'

¹⁶⁷ It is not clear whether in the majority of the later mss. *saṃkaṭa* is a Buddhist Sanskrit nominative neuter (BHSG 8.31) in an open sandhi with *ucyate* or this normally neuter noun (MW 1125) is used in the masculine here.

¹⁶⁸ *Vaicitryam* ('variety, diversity') most probably refers to this monk having an accumulation of both good and bad actions. Note furthermore the orthographically close variant readings *paśya* and *yasya* in the Gilgit and the other traditions respectively. The Tibetan translation follows the former.

So too shines his body with the Amulet fixed around the neck.”

[22] Then those Yakṣa-guardians of hell said to Yama, the King of Justice, these words,

“Your Majesty, why is this called ‘Amulet’?” The King of Justice said,

“The one who remembers [this spell] word by word¹⁶⁹ does not get to a bad destiny.

Purified by the essence of the Amulet he reaches a good destiny.¹⁷⁰ ||11||

Guardians of hell, go to Puṣkalāvātī,¹⁷¹

There you shall see a great mound surrounded by deities. ||12||

Having seen it, you shall become benevolent¹⁷² towards all beings.”

[23] Then the same night Yama’s men went to Puṣkalāvātī.

Then they saw there, near the royal capital,

That mound, completely engulfed by a single flame. ||13||

They saw the dead body, with the Amulet fixed around the neck.¹⁷³

Devas, Nāgas and Gandharvas, Yakṣas, Rākṣasas and Kinnaras ||14||

Were worshipping it with the greatest reverence¹⁷⁴ surrounding from all sides.¹⁷⁵

¹⁶⁹ Another possible translation is ‘at every step.’

¹⁷⁰ Note that this couplet contains a semantic analysis (*nirvacana*, *nirukti*) of the word *pratisarā*. See the earlier footnote in ‘Contexts.’ On Indian semantic analysis see KAHRS 1998.

¹⁷¹ Puṣkalāvātī/Puṣkarāvātī (modern Chārsadda in Pakistan) was the ancient capital of western Gandhāra. It was seized in 326 BCE by Alexander the Great and the western invaders called it Peucelaotis. Later on with the founding of Peshāwār in the second century CE the capital was moved here, however Puṣkalāvātī flourished on (cf. LAMOTTE 1988 (1958)).

¹⁷² Note that *maitracitta* occurs more frequently in various testimonia than *maitrīcitta*.

¹⁷³ Although read both in the Gilgit text and in a few preferred later mss, *bāhau baddhapratisaram* appears to be wrong logically, since the Amulet is said to be around the monk’s neck in an earlier sentence of this narrative.

¹⁷⁴ On the basis of the context, *pūjāṃ kurvanty anuttarām* appears to be a general reference. Note the specific meaning of *anuttarapūjā* in Mahāyāna Buddhism: according to the *Bhadracaryā-praṇidhāna-gāthā*, a section of the *Gaṇḍavyūha-sūtra*, the *anuttarapūjā* consists of *vandanā* (praise), *pūjanā* (worship), *deśanā* (confession [of faults]), *modanā* (rejoicing [in merits]), *adhyeṣanā* (requesting [the teaching]), *yācanā* (begging [the Buddhas not to abandon beings]) and *nāmanā* (dedication [of merit]). For further details see the introduction to chapters 2–3 of the *Bodhicaryāvatāra* (CROSBY & SKILTON 1995: 9–13).

¹⁷⁵ Note the loose syntax of these two lines and the attempts in most of the later mss. to make it more standard.

[24] Then those Yakṣas named that ‘Amulet-mound.’ Thereafter the Yakṣas, having come again, reported what they had seen to Yama, the King of Justice, in detail, “Your Majesty, it is just as you said.”

Immediately after these words had been uttered, that Mahāsattva, having left his hell-body, took birth among the Devas of the Abode of the Thirty-three.¹⁷⁶ This is the reason why he is called ‘The Devaputra with the Amulet.’¹⁷⁷

[25] Great Brahmā, thus it is known from the past. Therefore, this Great Amulet should, by all means, be memorised, recited and painted according to the precept and it should always be worn fixed on the body. One is always released from all misfortune and trouble. One escapes from the danger and terror of all bad destinies. One cannot be struck down by lightning either. What example is known from the past with lightning?¹⁷⁸

[26] Great Brahmā, in the great and prominent city of Hiṅgumardana¹⁷⁹ there was a wealthy merchant, called Vimalaśaṅkha, endowed with much money and gold, and he possessed a completely filled treasury and granary. He was known as a trader. Then this great trader obtained a ship. He set out on the ocean and his ship was stopped by Timiṅgilas.¹⁸⁰ Moreover, violently agitated Nāgas, intent on their destruction, were producing a great roaring. They sent forth lightning and fiery meteors and began to rain down adamant thunderbolts. Then those merchants, their hearts

¹⁷⁶ Note that both *trayastrimśa* and *trāyastriṃśa* are common forms in Buddhist literature (cf. BHSD 257).

¹⁷⁷ On distinguished people becoming a *devaputra* after death cf. the *Anāthapiṇḍikovādasutta* in *Majjhima-nikāya* 143 (CHALMERS 1899: 258–263) where Anāthapiṇḍika is said to be reborn as a *devaputra* in the Tuṣita abode.

¹⁷⁸ The story of Vimalaśaṅkha recurs practically unchanged in the eighth century in connection with Amoghavajra, the great master and translator (see CHOU 1945: 275, 290 and MEVISSEN 1999: 117, 123 (fn. 57)).

¹⁷⁹ It is problematic to trace the exact location of Hiṅgumardana: the only source I have found is LÉVI 1915 (note that his work was translated into English in BAGCHI 1947). It appears that this city used to be found somewhere in the North-West Frontier. According to LÉVI, the names Hiṅgumardana and Nandivardhana once may have referred to the same place and it is probable that Hiṅgumardana is Indikomordana, a town in Sogdiana, mentioned by Ptolemy. For a detailed discussion see LÉVI 1915: 78–89 (BAGCHI 1947: 56–64).

¹⁸⁰ Timiṅgilas (also referred to as Timiṅgalas or Timitimiṅgilas) are a kind of sea-monsters (cf. BHSD 253).

struck by great distress, seeing that great agitation of the Nāgas sending forth lightning, fiery meteors and adamantine thunderbolts, and also seeing the ship stopped by those Timingilas, began to cry out loudly. They supplicated to distinguished deities but none of them protected them. Then they approached the trader and told him these words in great distress,

“Protect us, Mahāsattva, save us from this great danger.”

Then the firm-hearted, great-minded, great trader ||1||

Told the desperate merchants these words,

“Fear not, fear not, merchant gentlemen. Calm down.¹⁸¹ ||2||

I shall save you from this ocean of trouble.”

Then the merchants, having calmed down, said the following words, ||3||

“What is this, Mahāsattva? Tell us quickly, without delay.

Since our lives depend on your power, Magnanimous One, ||4||

Explain the majesty of that knowledge. What are you going to do?”

Then the trader spoke to them about this spell,¹⁸² ||5||

“I have the famous great spell, called ‘Amulet.’

It subdues all the wicked, being of great power and might. ||6||

I am going to save you from this intense suffering and great danger with it.”

[27] Then, at that time, the great trader painted the Great Amulet, Great Queen of Spells, and fixed it at the top of a flagstaff.¹⁸³ Immediately after the Great Amulet had been fixed at the top of the flagstaff, all those

¹⁸¹ While the seemingly hypermetrical *vrajata* (most probably to be pronounced *vrajat* as the majority of the mss. suggests) has been the preferred reading, Alexis SANDERSON remarks (email communication, April 2008) that an emendation to *vrajat* (cf. BHSG 25.13) is also a possibility.

¹⁸² Although in the description of the healing ritual in section [49] *ud-ā* \sqrt{hr} appears twice with *vidyā* clearly referring to the actual utterance of the spell, here this verb seems to convey a general meaning which fits the logical sequence of the narrative more smoothly. Note that the Tibetan appears to translate ‘*vācam*’ instead of ‘*vidyām*.’

¹⁸³ Cf. *Ratnaketuparivarta* 39.11–40.11 quoted and translated in SCHOPEN 1978: 363–364: “*saced rājā kṣatriy(o) mūrdhābhiṣiktaḥ saṃgrāme pratyupasthite imaṃ ratnaketudhāraṇīpustakaṃ dhvajāgrāvaropitaṃ kuryāt sa rājā kṣatriyo mūrdhābhiṣiktaḥ paracakraṃ parājeṣyati. saced ubhayo rājñoh (kṣatriya)y(o)r mūrdhābhiṣiktayoḥ sa(m)grāmābhirūdha(yor ayaṃ) (ra)tnaketudhāraṇīpustako dhvajāgrāvaropito bhaviṣyati, tau parasparaṃ prītisāmagrīṃ kariṣya(taḥ).*” “If an anointed kṣatriya king when a battle is imminent would raise on the top of a standard a book of this *Ratnaketudhāraṇī*, that anointed kṣatriya king will defeat the opposing army. If this book of the *Ratnaketudhāraṇī* will be raised on top of a standard

Timiṅgilas saw the ship transform into a single mass of flame. Then those Nāgas, becoming benevolent, approached them and began to pay them reverence. The Timiṅgilas, having been burnt by the might of this Great Amulet, Queen of Spells, fled and were destroyed. The merchants were led by those great Nāgas to a distinguished Great Jewel-island.¹⁸⁴

[28] This great spell, the Great Amulet, is endowed with wisdom and it is empowered by all the Tathāgatas. This is why, Great Brahmā, it is called a great spell. It should, by all means, be held fixed at the top of a flagstaff. It calms all types of winds, cold-spells, untimely clouds, lightning and thunderbolts. It saves from all kinds of Devas, humans, non-humans, disputes and quarrels. None of the various crop-destroyers, the hosts of stinging insects, flies, locusts and worms appear. They all cease. All the malevolent wild animals, birds and beasts with teeth that tear vanish. All flowers, fruits, leaves, forest-trees, herbs, crops and so on grow well. They will be juicy, tasty and tender. They will be perfectly ripe. There will be no danger at all of too much rain or drought. Rain will come seasonably, not out of season. Those great Nāgas in that region will send down rain-showers duly at the proper time.¹⁸⁵ In whichever region this Great Amulet, Great Queen of Spells will circulate, there people, having learnt it, should per-

by two anointed kṣatriya kings who have met in battle, they will effect mutual satisfaction and concord."

¹⁸⁴ Reports about events similar to those described in this narrative are also found elsewhere in Buddhist sources. CHOU 1945: 275 fn. 19 writes about Vajrabodhi's miraculous escape from a sea-storm with the help of the *Mahāpratisarādhāraṇī* on his way to China: "According to Lü (T 55.876b4), Vajrabodhi and the Persian merchants encountered a storm just twenty days before they reached China. All the rest of the thirty-odd ships were lost, but the monk's ship was safe because of his recitation of the *Mahāpratisarādhāraṇī*." and CHOU 1945: 290 and MEVISSEN 1999: 117, 123 fn. 57 quote sources giving account of Amoghavajra's escape from a storm and an attack by a sea-monster with the help of the *Mahāpratisarādhāraṇī* during the great translator's voyage to Java.

¹⁸⁵ Rain-making is an important topic in many scriptures of the Mantranaya. While the most famous text for rain-making must have been the *Megha-sūtra* (see BENDALL 1880 and SCHMITHAUSEN 1997: 58–65), Chinese sources indicate that the MPMVR was used by Fazang (CHEN 2007: 164, 272) and the *Mahāmāyūrī* by Amoghavajra (DE VISSER 1919–1920: 384–385) to bring precipitation. This latter scripture was popular for rain-making in Japan as well (DE VISSER 1919–1920: 387) and RUPPERT 2002: 168 fn. notes that "by the late 12th century, the Rite of the Scripture on Rain Prayer was increasingly replaced within the Shingon school by the Peacock King Rite (Kujakukyō [no] hō)." On the *Mahāmāyūrī* and rain-making see also SCHMITHAUSEN 1997: 56–57. ABÉ 1999: 323–324 writes that the *Mahāprajñāpāramitā-sūtra* was also used in Japan in times of drought.

form its worship and reverence with different fragrances, incenses and flowers. Wrapped up in cloths of various kinds [and colours] it should be mounted at the top of a flagstaff over a *caitya* and circumambulated on the right with the music of various string and wind instruments being played.¹⁸⁶ The deities beginning with Śakra and Brahmā will fulfil any wish those Mahāsattvas may have. The more precisely it is painted according to the precept, the more efficient it is.

A man who desires a son obtains one. [His] excellent wife conceives.¹⁸⁷
The foetus grows easily and it is born easily. ||1||

The foetus passes through the stages of its development and delivery at the right times.

[29] What is meant by the aforesaid, Great Brahmā? Listen.

Here in the kingdom of Magadha¹⁸⁸ there was a king, called Prasāritapāṇi. He was sonless. Why was he called Prasāritapāṇi? Right after this king had been born, he stretched out his hand, grabbed his mother's breast and drank abundant milk. Both breasts became golden-coloured immediately after he had touched them. He constantly grew by this abundant milk. This is why this king was given the name 'Prasāritapāṇi.' Furthermore, when people came to this king asking for something, then that king stretched his right hand to the sky. Since that king was a Bodhisattva, deities, gracious towards the Buddha, filled his hand with excellent celestial gems, gold and jewels. The king offered [these] to those who came to request something. He granted all those people's desires for all sorts of prosperity and welfare simply by thinking thereof. He performed great worship and reverence for deities so as to have a son. Yet he could not

¹⁸⁶ "Flowers, incense, banners, flags, music, and dance were used in the ceremonies accompanying *stūpa* worship. Even at the Buddha's funeral, the Mallas of Kuśinagara employed music, dance, flowers, and incense to honor, revere, and respect the corpse of the Buddha before it was cremated, as is described in detail in the *Mahāparinibbānasutta*" (HIRAKAWA 1990: 273).

¹⁸⁷ The only available Gilgit ms. at this place reads the unmetrical *ga{...3...}[ṇī] paramā śubhām*. The Tibetan translation gives: 'the one in the womb becomes excellent.'

¹⁸⁸ *Ihaiva magadhaviṣaye* in this paragraph and *asminn eva magadhaviṣaye* in the next may be references to the place of composition of the MPMVR, since Rājagṛha, the possible place of teaching in the Gilgit tradition (this *nidāna* has only survived in Chinese in T 1154), is in Magadha. It is, of course, also likely that these references are mentioned simply to gain higher authority for this scripture.

obtain one. Again and again he performed worship of ancient Tathāgata-*caityas*. He performed great worship and reverence. He gave donations and observed the fast days. He performed great meritorious acts. His donations were inexhaustible. How was that possible?

[30] Formerly, Great Brahmā, in the time of Lord Prabhūtaratna's¹⁸⁹ teaching there lived a certain Mahāsattva, called Dharmamati in the great and prominent town of Kuśinagara, in this kingdom of Magadha, in Malla country.¹⁹⁰ He was a wealthy merchant, a follower of the Doctrine. Having generated the spirit of great compassion towards all beings he was teaching the Doctrine starting with this Great Amulet, Great Spell. Then a certain poor person, after he had heard the Doctrine, said these words to that great wealthy merchant, "I shall do the work of a servant in your house, honourable sir, and listen to the Doctrine. When I get some [payment], I am going to [use it to] worship the Doctrine." He did housework for him, and listened to the Doctrine and at a certain time the wealthy merchant gave him a Dīnāra.¹⁹¹ Having generated the intent to awaken for the protection of all beings, he offered this [Dīnāra] as a present by making the excellent Great Amulet common to all.¹⁹² He took the following vow, "Let there be the complete destruction of poverty for myself and for all beings, through the great fruit of this donation." This is the reason why his donations were inexhaustible.

[31] Thus he performed numerous and various meritorious actions and worshipped deities and the glorious Buddhas. Then deities, belonging

¹⁸⁹ This is the earliest mythical layer of the MPMVR, referring to a former Buddha's era. Prabhūtaratna's name appears in various places in the *Saddharmapuṇḍarīka-sūtra* and at a place in the *Vimalakīrtinirdeśa-sūtra*. Note that he is neither one of the seven past Buddhas (see e.g. *Hōbōgirin* 1937: 195–197) nor one of the twenty-four past Buddhas (see e.g. STRONG 2001: 20–21).

¹⁹⁰ Both Magadha and Malla belong to the sixteen great countries (*ṣoḍaśa mahājanapada*) of Northern India in the first millennium BCE and Kuśinagara is the main city in Malla country (see e.g. LAMOTTE 1988 (1958): 8 or SCHWARTZBERG 1978: 15). The composers of the MPMVR either considered Malla/Mallā as part of Magadha (for India in the Gupta Age see SCHWARTZBERG 1978: 25) or *magadhaviṣaye* is a dittography of a similar compound appearing in the previous section.

¹⁹¹ Note that this word is used as a neuter instead of the standard masculine in the earlier mss. Coins called Dīnāra were in use from ca. the third century CE and the gold coins of the Gupta kings were called Dīnāra or Suvarṇa (SIRCAR 1965: 428).

¹⁹² Cf. BHSD 303 for *niryāta* and *niryātayati*. This sentence probably refers to public recitation.

to the Pure Abode, appeared in his dream and said, “Listen Great King, [there is] the great *dhāraṇī*, The Invincible by Reason of the Essence of the Seal of the Wish-granting Jewel that Glitters with the Purity of a Garland of Enveloping Flame, [that is] a Queen of Spells called the Great Amulet. You should paint it according to the precept, as the ritual instruction is declared and then you should fix it according to the precept on the body of the chief queen, who should have observed a fast day.¹⁹³ Then you will have a son.” Then the king woke up from his sleep when that night was over and gathered Brahmin soothsayers¹⁹⁴ of good families, who work with the help of number-writing,¹⁹⁵ constellations and planets. When Puṣya, the king of constellations prescribed in the ritual instruction,¹⁹⁶ arrived, he fixed the Great Amulet, Queen of Spells – having painted it according to the precept – around the neck of the chief queen, after she had bathed her limbs thoroughly and observed a fast day. He also performed great worship at great Buddha-*caityas* and gave many excellent jewels as gifts to people. Then, after nine months had passed, a beautiful, good-looking and handsome son was born, furnished with the highest beauty of a fair complexion.

[32] Thus, Great Brahmā, this wish-fulfilling invincible, this Great Queen of Spells, renowned as ‘The Excellent Great Amulet’ is worshipped by all the Tathāgatas. Even Śakra wore it as his crest-jewel by all means.

[33] When Śakra, the Lord of the Devas, wanted to fight a great battle with the Asuras, he made this his armour and fixed it on his crest.¹⁹⁷ He overpowered and defeated all the Asuras and entered Devapura comfortably, successfully and safely. He became invincible by all the Asuras.

¹⁹³ This sentence contains an awkwardly high number of ‘*yathāvidhinā*’ thus it is likely that it has been corrupted in the course of time.

¹⁹⁴ The most common form of this word is given as *vipañcika* in BHSD 490.

¹⁹⁵ It is not completely clear what this compound refers to. MW 1128 lists *saṃkhyā-lipi* as ‘a particular mode of writing.’ On the basis of the context, this compound may refer to a process of calculating constellations or perhaps to numerology. No parallels have been found in the testimonia available. The Tibetan translation gives ‘numbers and writing.’

¹⁹⁶ Puṣya is considered to be a highly auspicious constellation in various Hindu and Buddhist scriptures. The *Mahāpratisarā* should also be painted at this time as stated in the description of the amulet-making ritual in section [42].

¹⁹⁷ The account of the warfare between the Devas and the Asuras can be traced back to the *Samyutta-nikāya* and the *Dhajagga-paritta* (SN I.11.1.3 (*Dhajaggam*)). See FREER 1884–1898: vol. I. 218–220 and a translation in BODHI 2000: vol. I: 319–321).

[34] Thus, Great Brahmā, none of the Māras are able to hurt a Bodhisattva, who has formed the initial resolution [to enter on the course of a Buddha]¹⁹⁸ and retains this Great Amulet, Great Queen of Spells. Whoever fixes this on his body or around his neck will be empowered by all the Tathāgatas. He will be protected by all the Bodhisattvas. He will be constantly honoured, worshipped and respected by all Devas, humans, kings, royal ministers, Brahmins and householders. He will be praised and worshipped by all Devas, Asuras, Garuḍas, Kinnaras and Mahoragas. “He is a Mahāsattva,” declared the Lord, the destroyer of Māra’s army. He will be free from all diseases. All calamities, troubles, and misfortunes will disappear for him. All the anguish of that Mahāsattva will vanish. All deities will continuously provide him protection, shelter and safeguard.

[35] Here are the four great mantra-essences of the invincible.¹⁹⁹ Having written them down, one should always wear them fixed on the body. One’s mind should constantly be concentrated on these. They should be repeated and meditated upon with strong determination. All bad dreams, bad omens and inauspicious conditions vanish. All happiness and welfare will arise.

In this [spell] there are the accomplished, auspicious *mantrapadas* which can bring about any effect:

Oṃ O Excellent Nectar vara vara O Purest One hūṃ hūṃ phaṭ phaṭ svāhā.

Oṃ O the One with Nectar-eyes, O Protector of Foetus, O the One who Attracts hūṃ hūṃ phaṭ phaṭ svāhā.

¹⁹⁸ For *prathamacittotpāda* cf. BHSD 230.

¹⁹⁹ Note that a great number of mss. and the Tibetan translation add a fifth mantra, *oṃ maṇidhari vajriṇi mahāpratisare hūṃ hūṃ phaṭ phaṭ svāhā* (Oṃ O Amulet-holder, O the One with a Vajra, O Great Amulet hūṃ hūṃ phaṭ phaṭ svāhā), which does not seem to have been included among the four original mantras (*catvāry aparājitāmahāmantrahṛdayāni*). It is remarkable, however, that it is this additional mantra that is found most commonly in various Buddhist texts, for example, the *Sādhanaṃālā* (Nos. 15, 48, 194, 195, 196, 206), the *Niṣpannayogāvalī* (No. 18), the *Ācāryakriyāsamuccaya* (MORIGUCHI 1990: 112) and the *Ādikarmaṇipradīpa* (TAKAHASHI 1993: 146), furthermore even in a Hindu scripture, the *Tantrasāra*, with variants in the *Mantramahodadhi* and the *Śrīvidyārṇavatāntra* (BÜHNEMANN 2000: 34–35). Note also that this mantra is one of those recited during the *Gurumaṇḍala-pūjā* performed at the beginning of Vajrayāna rites in Nepal (GELLNER 1991: 173).

[This is the mantra-]essence of the invincible.

Oṃ O Spotless One, O Excellent Victory, O Nectar, hūṃ hūṃ phaṭ phaṭ svāhā.

Oṃ provide, provide, support, O the One who Purifies by the Power of the Abilities²⁰⁰ hūṃ hūṃ phaṭ phaṭ ruru cale svāhā.

[This is the] secondary [mantra-]essence of the spell.

[36] These *dhāraṇī-mantrapadas* were uttered in unison by all the Buddhas and Bodhisattvas assembled together. These *mantrapadas* are armour made of the essence of the Great Amulet, Great Queen of Spells, and they are sealed by the seal of all the Tathāgatas.²⁰¹ It is very rare even to hear them. How much more it is to write them down, to read, recite, memorise them and to teach them to others. All these activities should be understood as [bringing about] the aims of the Buddha. This has been exceedingly praised, applauded and expounded by all the Tathāgatas. This great *dhāraṇī* is supremely precious. This Great Amulet is invincible. Even [to hear] its name is rare indeed. It destroys all misdeeds, it has great power and might, great energy and great magical force. It manifests great virtues. It destroys all deities belonging to the entourage of Māra. It cuts all latent impressions which are connections [to new births] and the nooses of Māra. It destroys the evil-minded who perform malevolent magic²⁰² by hostile mantras, seals, poison, Kākhordas, magical powder, by employing Kiraṇas²⁰³ and by rituals which cause dissent. It protects those who delight in the worship of the noble and choicest assembly of the Buddhas and Bodhisattvas. This great *dhāraṇī* is the protector for those absorbed in comprehending, writing down, reciting, reading, repeating, listening to and memorising the [teachings of the] Mahāyāna. Great Brahmā, this Great Amulet, Queen of Spells, which perfects one up to the awakening of a Buddha is nowhere obstructed. It receives great worship everywhere, like myself, the Teacher, who have conquered the enemy.

²⁰⁰ The five *indriya-balas* are faith (*śraddhā*), effort (*vīrya*), awareness (*smṛti*), concentration (*samādhi*) and wisdom (*prajñā*). Cf. BHSD 115.

²⁰¹ See the earlier footnote on the seal of the Tathāgatas in section [20].

²⁰² Note the use of *abhicāruka* for the more standard *abhicāraka*.

²⁰³ Kiraṇa is a kind of demon (cf. BHSD 183).

[37] Why is it so? This Great Spell is known from the past as the annihilator of all Vighnas and Vināyakas.

When the Lord Vipulaprahasitavadanamaṇikanakaratnojjvalaraśmiprabhāsābhyudgatarāja,²⁰⁴ the Tathāgata, the Arhat, the Perfectly Awakened One, having just awakened went to the seat of awakening²⁰⁵ and wanted to turn the Wheel of the Doctrine praised by all the Buddhas, then all evil Māras, surpassing in number innumerable-immeasurable-ten-million-million-hundred-thousands, surrounded by their countless retinues, occupied with [producing] various forms, monstrous shapes and sounds of danger and terror, empowered by [the ability to perform] various sorts of miracles and magical powers belonging to the sphere of Māra, began to impede the Lord by magically creating a shower of various weapons after their arrival, surrounding him on all sides. Then the Lord Vipulaprahasitavadanamaṇikanakaratnojjvalaraśmiprabhāsābhyudgatarāja remained silent for a moment. He recited this Great Amulet, Great Spell seven times in his mind. Immediately after the recitation of the Great Amulet, Great King of Spells, at that moment the most wicked Māras saw that from each pore of the Lord's body there came out many ten-million-million-hundred-thousand [men], armed, wearing firmly tied armour, holding blazing daggers, axes, nooses, hammers, swords and tridents in their hands²⁰⁶ and yelling these words, "*Seize, seize, bind, bind the wicked Māras, destroy the wicked-minded, grind to powder the lives of all the wicked Grahās, Vighnas and Vināyakas, who are harassing the Lord.*" Then they defeated all those wicked Māras with the sword of friendliness.²⁰⁷ Some of those were instructed in the Precepts, some, having great power, were predicted there [to attain] even²⁰⁸ the highest perfect awakening. Others in that city²⁰⁹ having seen the men

²⁰⁴ 'The King with Broad Smiling Face, Born from the Splendour of the Rays from the Brightness of Gems. Gold and Jewels.'

²⁰⁵ For *bodhimāṇḍa* cf. BHSD 402.

²⁰⁶ Note that most of these weapons appear in the hands of the goddess Mahāpratisarā after the deification of the MPMVR. See the relevant articles of Gerd MEVISSSEN for the iconography of the various forms of Mahāpratisarā.

²⁰⁷ SCHMITHAUSEN 1997 discusses the contradictory nature of such mantras. These spells are beneficial for their users but harmful for those beings against whom these are used, which appears to go against the principles of non-harming and friendliness in Buddhism. Note, however, that victory is made by the 'sword of friendliness' which reflects a benevolent attitude towards the enemy.

²⁰⁸ *Yāvat* literally means 'up till, up to' here.

²⁰⁹ *Nagara* probably means 'place' here in a general sense.

coming out of the Tathāgata's pores were overcome with fear and lost their supernatural power. Their self-confidence, power and might²¹⁰ perished and all of them dispersed in flight.²¹¹ Then the Lord turned the Wheel of the Doctrine like the other Buddhas. Having destroyed all the Vighnas, Vināyakas and most wicked Māras he crossed over and reached the other shore.

[38] Thus, Great Brahmā, this Great Amulet, Great Queen of Spells which is endowed with great power, thrust, supernatural power and the Perfections saves those with pure intentions²¹² from all calamities, dangers and terrors by mere recollection. No, even those others who are wicked-minded.²¹³ Therefore, Great Brahmā, it should always be recollected by concentrating on it and keeping it in mind. One should paint it and always wear it on the body.

[39] What is meant by the aforesaid?

A certain man committed a crime in the great city of Ujjayanī within the realm of King Brahmadatta.²¹⁴ He was committed by King Brahmadatta to the executioners [with these words], "Go and execute²¹⁵ this man." Then the executioners took that man who had been sentenced by the king, went to a mountain cave, unsheathed their sword and began the execution. Then the man recalled this Great Amulet, Great Queen of Spells to

²¹⁰ Note that the Tibetan translation adds 'arrows and bows' to this list. The only available Gilgit ms. at this place is lacunose, however, the number of missing *akṣaras* may allow the presence of an extra word. The later mss. used in this edition have not transmitted this difference in the list.

²¹¹ For the Prakritism, *prapālīna*, cf. BHSD 381.

²¹² Note that *āśaya* and *adhyāśaya* are often used in the same sense according to BHSD 17.

²¹³ On the basis of the Tibetan, Chinese and Mongolian translations it seems that *nānyeṣāṃ duṣṭacetasām* was not intended to mean 'but not those others who are wicked-minded' but *na* is likely to refer back to what has been stated before. This fits well into the context since the following narrative is about a criminal who is saved by the power of the amulet. On such peculiar usage of *na* cf. the examples listed under *anyatra* in BHSD 41.

²¹⁴ Note that King Brahmadatta of Vārāṇasī is the protagonist of the third narrative in this scripture. 'Brahmadatta' appears perhaps as a formulaic name for a reputed mythical king in this story, too.

²¹⁵ Note the variations between *vy-ava-ropayati* and *vy-apa-ropayati* with both verbs conveying the same meaning.

his mind. He also wore it, after painting it, around his right arm.²¹⁶ By the power of the great spell the sword transformed into a single flame and crumbled to small pieces like dust for that Mahāsattva. Then the executioners informed the king about what they had seen in detail. Then the angry king said, “Go, my men, there is a Yakṣa-cave in a certain province. Many hundreds of thousands of carnivorous Yakṣas live there. Take him and leave him there.” Then the man was left in that Yakṣa-cave by the executioners. Immediately after he had been left in that Yakṣa-cave all those Yakṣas rushed to him pleased and said, “We are going to eat a human.” Then they saw that by the power of this Great Amulet that man was alight with a single halo of fire, blazing brightly. Having seen this, all of them saw their [own] bodies²¹⁷ being burnt [and were] greatly terrified. Then the astonished Yakṣas took that man, placed him outside the entrance²¹⁸ and began to circumambulate him respectfully. When the executioners told the king about what they had seen in detail, the king, furious and enraged again, said, “If it is so, go and tie this man up and throw him into a river.” They bound him and threw him into a river. Immediately after they had thrown this great man into the water, the river dried up so that the man remained on dry land. His ropes²¹⁹ fell apart in small pieces. The king heard about it and said with eyes wide open in amazement, “Indeed, there is a miracle with this man. I wonder what the cause is.” Then the king called the man and said, “O man, what do you know?” The man said, “Great King, I do not have any knowledge, except²²⁰ that I wear the Great Amulet, Great Spell. Your Majesty, it is the power of that.” The king said, “This is a great wonder, a well formulated great spell.

Empowered by all the Buddhas, it is the confuser of the rod of death.²²¹

²¹⁶ Note the usage of *bāhūṃ* in the Gilgit text. Such a form with long *u* commonly occurs in the *Amoghapāśakalparāja* (11b.4, 12a.6, 14b.4, 15a.2, 22b.3, 24a.1).

²¹⁷ The meaning of *dahyamānaṃ śarīraṃ* is ambiguous. While this phrase may also refer to the criminal’s body that is already mentioned to be alight and blazing, on the basis of the glossed form *svaśarīraṃ* in the majority of the mss. and the Tibetan and Chinese translations it is perhaps more likely to be a reference to the Yakṣas’ own bodies.

²¹⁸ *Bahirdvāre* is probably a short form of *bahirdvārakoṣṭhake* (cf. BHSD 274).

²¹⁹ Note the usage of *bandhana* in the masculine instead of the neuter.

²²⁰ For *anyatra* cf. BHSD 41.

²²¹ Note that the Chinese and Mongolian translations render *mṛtyudaṇḍa* as ‘death sentence/capital punishment.’ I take this compound (occurring in parallel texts, too) similarly to *kāladanḍa*, listed as a common expression under MW 278.

It rescues all beings, delivers from disease and suffering. ||1||

A great spell of great power,²²² it saves from untimely death.^{223,224}

It has been uttered by the compassionate Protectors, it wards off the great diseases.” ||2||

[40] Then the king being exceedingly glad revered and praised²²⁵ the

²²² Note that beside ‘power’ *tejas* may also refer to ‘blazing.’ See the earlier footnote in section [20] on the blazing effect of the Amulet reported in the fourth, fifth and ninth narratives. Note that the name of the first *dhāraṇī* in this scripture, ‘The Invincible by Reason of the Essence of the Seal of the Wish-granting Jewel that Glitters with the Purity of a Garland of Enveloping Flame’, also refers to some degree of fiery energy.

²²³ Often referred to as the Eight Untimely Deaths, although their number seems to show variations. The only detailed source I have been able to find is the *Bhaiṣajyaguruvaidūryaprabharāja-sūtra* which lists nine out of further innumerable untimely deaths: *santi akālamaraṇāni | teṣāṃ pratikṣepeṇa mantraśadhiprayogā upadiṣṭāḥ | santi sattvā vyādhitāḥ | na ca guruko vyādhiḥ | bhaiṣajyopasthāpakavirahitā yadi vā vaidyā [bhaiṣajyam [na]] kurvanti idaṃ prathamam akālamaraṇam | dvitīyam akālamaraṇam yasya rājadaṇḍena kālakriyā | [trītiyam akālamaraṇam ye ’tīva pramattāḥ pramāḍavahāriṇas teṣāṃ amanuṣyā ojo ’paharanti | caturtham akālamaraṇam ye agnidāhena kālam kurvanti | pañcamam cākālamaraṇam ye ca udakena mriyante | ṣaṣṭham akālamaraṇam ye [siṃha]vyāghravvyādaṇḍamṛgamadhyagatā vāsam kalpayanti ca mriyante | saptamam akālamaraṇam ye giritātāt prapatanti | aṣṭamam akālamaraṇam ye viṣakākhordavetālānuprayogena mriyante | navamam akālamaraṇam ye kṣuttrṣopahatā [āhāra]pānam alabhamānā [ārtāḥ] kālam kurvanti | etāni saṃkṣepato ’kālamaraṇāni tathāgatena nirdiṣṭāni | anyāni cāprameyāṇy akālamaraṇāni |* “There are untimely deaths. To counteract them the employment of mantras and medicinal herbs is taught. When at the time of an even milder illness no medical care and attention is given or doctors do not cure the patient: this is the first untimely death. The second untimely death is when one dies by royal punishment. The third untimely death is when one is extremely careless, and non-human beings take one’s vital fluid away. The fourth untimely death is when one dies from fire. The fifth untimely death is when one dies from water. The sixth untimely death is when one makes his dwellings among lions, tigers, snakes, fierce animals and dies. The seventh untimely death is when one falls down from a mountain. The eighth untimely death is when one dies from evil deeds related to poison, Kākhordas and Vetālas. The ninth untimely death is when one is thirsty or hungry and is not able to get drink or food and dies tormented. These are in brief the untimely deaths taught by the Tathāgata, [however] there are further innumerable untimely deaths.” (translated from DUTT 1939: 28–29).

²²⁴ Although there is a lack of a caesura, this reading has been preferred as it is found in the Gilgit tradition and in the majority of the more recent mss. as well. Note the attempts in mss. C, J and K to introduce a caesura and shorten the second *pāda* with a syllable.

²²⁵ Note the reading *pūjitābhinirmitā* in E and G of the preferred manuscript group. This variant appears to go back to *pūjābhinirmittam* in the Gilgit text. The word *abhinirmitā*

Great Amulet, Great Queen of Spells. Placing an honorary fillet²²⁶ upon that man's forehead, he was consecrated as a leader of the city in the presence of his people.

[41] Thus, Great Brahmā, this Great Amulet, Queen of Spells receives great worship everywhere. No wicked person can act against it. This Great Queen of Spells, famed of old, is never obstructed anywhere. Therefore one must wear this attached to the body. However, Great Brahmā, it has to be painted at an auspicious constellation, according to the greatly praised method." Then the exceedingly thrilled Great Brahmā asked the Lord having bowed down touching the ground with his feet, hands and forehead, "Lord, what is the method of painting this Great Queen of Spells?"²²⁷ The Lord said, "Listen, Great Brahmā, I shall tell you out of compassion for all beings.

[42] So that beings may be happy and escape the straits of [the consequences of bad] actions,

So that the sick may be freed [of their illnesses], women conceive, ||1||

And the wounds of poverty treated for everyone,

One should observe a fast day at the constellation called Puṣya ||2||

And immersed in the worship of the Buddha, one should generate the intent to awaken.

One should be compassionate and full of friendliness, ||3||

Intent on doing good to all beings at all times.

Having bathed with sandal, camphor and musk-water ||4||

One should put on clean clothes fumigated with incense.

Then one should make a *maṇḍalaka* with soil and cowdung. ||5||

[One should place] four filled jars [in the four directions] and a fifth in the middle of the mandala.

One should offer there flowers, incenses and precious fragrant powders, ||6||

'magically created', however, does not seem to make sense in this context, thus the conjectural emendation which is supported by the Tibetan translation.

²²⁶ Cf. *paṭu* in BHSD 316.

²²⁷ For various sorts of *paṭa-vidhānas* see, for example, the *Sarvadurgatipariśodhanatantra* (SKORUPSKI 1983a: 240–242), the *Mañjuśrīmūlakalpa* (LALOU 1930), the *Amoghapāśahṛdaya* (MEISEZAHN 1962: 300), the *Kāraṇḍavyūha* (METTE 1997: 115–119) and the *Sarvatathāgatādhiṣṭhāna-sattvāvalokana-buddhakṣetrasandarśana-vyūha* (DUTT 1939: 72, 76). Cf. also KAPSTEIN 1995.

Incense, sandal, Sprkkā and Agaru.²²⁸

One should offer five kinds of candied sugar and olibanum according to the precept. ||7||

[One should offer] various flowers according to the season, according to the precept.

With all kinds of flowers, fruits, seeds, fragrances, ||8||

Pure ghee, honey, milk, milk-rice and so on

One should fill the highly auspicious jars of offering after they have been decorated and marked with symbols. ||9||

One should place [them] in the four directions, the fifth in the middle of the mandala.

One should place shallow vessels filled with fragrances in the corners. ||10||

The clever one should wrap up tightly four stakes made of Khadira-wood,²²⁹

Bound round with five-coloured twine.²³⁰ ||11||

Having measured [the distances] he should drive them into the ground at equal distance outside the mandala.

O Brahmin,²³¹ he should paint [only] after having done this, if he desires to attain success for himself. ||12||

If he desires happiness, he should paint it while restricting his diet to the white foods.²³²

On a piece of cloth, plain cloth, birch bark or on anything else. ||13||

The one longing for a son should paint it accurately with the cow's

²²⁸ Trigonella Corniculata and Agallochum.

²²⁹ Acacia Catechu.

²³⁰ Following the logical sequence of the ritual, *pañcaraṅgikasūtreṇa veṣṭayitvā* appears to refer to wrapping up the stakes and not to encircling the mandala with five-coloured twine.

²³¹ This vocative appears to originate from a later period in the textual history of this scripture when the one to whom the Lord expounds his teaching was understood to be a Great Brahmin and not the Great Brahmā. For the problems related to Mahābrāhmaṇa see 'Structure.'

²³² Most probably rice, milk and ghee as stated by Padmaśrīmitra in his [*Guhyasamāja*] *maṇḍalopāyikā* 4d–5a: *trīśuklabhojyam ādiśet || bhaktaṃ kṣīraṃ ghṛtaṃ*. Quoted from an electronic text typed in by Dr. Ryugen TANEMURA of manuscript no. 280 preserved in the Tokyo University Library. GELLNER 1992: 31 writes that pure food eaten once a day during observances "consists of rice cooked in milk and ghee, fruits, and pastries."

yellow pigment²³³ for women.

One should paint a boy in the middle, adorned with all ornaments. ||14||

He should hold a vessel full of jewels in his left hand.

He should be painted sitting on a blooming, ornamented lotus. ||15||

[One should also paint] a necklace of jewels, gold and especially various jewels.

One should paint impassable mountains in the four corners. ||16||

Thus should one paint with great care if one wishes to live happily.

Or one should paint it with saffron, especially for men. ||17||

His desired aims are accomplished, there is no doubt.

One should paint lotuses with various seal-symbols.²³⁴ ||18||

One should paint two, three, four or five lotuses.

One should also paint filaments in the lotuses. ||19||

One should paint a blooming lotus with a stalk, bound with cloth.²³⁵

One should paint a trident on an eight-petal lotus, bound with cloth, ||20||

And an eight-petal lotus with an axe.

One should paint a lotus with a sword. That lotus should be white. ||21||

One should paint a conch on a lotus. In each [of the preceding lotuses] there is a detailed procedure [to be followed].

The clever one should paint symbols everywhere according to the precept. ||22||

One should omit the boy-images if there is ill-will.²³⁶

²³³ Note that *gorocanā* (MW 366) is used probably as a neuter noun here, which phenomenon is attested by other Buddhist texts, too. According to STRICKMANN 2002: 188, "...in India *gorocanā* ('cow's yellow') designates both the bezoar and also the animal's bile..." Cf. also COPP (forthcoming) on this substance.

²³⁴ *Padminī* seems to be a plural nominative (cf. BHSG 10.177) in this line (cf. the reading in ms. F: *saroruhāḥ*). The Chinese, Tibetan and Mongolian translations understand this word as a locative, meaning 'on a lotus.' Note that the symbols to be painted on the amulet appear in the hands of Mahāpratisarā after the deification of this scripture.

²³⁵ Although transmitted in the singular, this line probably still contains general instructions for all the lotuses to be painted. Thus *daṇḍa* is likely to refer to a 'stalk' and not a 'staff' as a seal-symbol (note that *daṇḍa* does not appear anywhere in the MPMVR as a weapon or symbol). Cf. also the sentence in the *Mahāpratisarāvidyāvidhi*: *tatra vika-sitāṣṭadalasakesarapaṭṭabaddhadaṇḍapadmāni likhed aṣṭacatvāriṃśat* (HIDAS 2010: 479).

²³⁶ The interpretation of the Gilgit text, transmitted in mss. G and N, is problematic. As

One should paint a divine form adorned with various decorations.²³⁷ ||23||

For monks²³⁸ one should paint Vajradhara who threatens the wicked.

One should paint the Four Great Kings on the four sides. ||24||

For a Brahmin one should paint Īśvara, for Kshatriyas Maheśvara,

For Shudras one should always paint the benevolent

Cakrasvāmin,²³⁹ ||25||

For Vaishyas one should paint Vaiśravaṇa and Indra, the Lord of the Devas.

For a boy one should always paint the great-minded Prajāpati. ||26||

If a woman is dark-coloured, one should paint a fierce [deity] for her.²⁴⁰

For a fair-coloured woman one should always paint a beautiful and glorious [deity]. ||27||

For a fat woman one should paint Māṇibhadra with great care.

For a thin woman [one should paint] Pūrṇabhadra, I, the Self-existent One, say this. ||28||

For a pregnant woman one should paint Mahākāla and the deity Brahmā.

One should also paint other [deities] taught above in accordance with the precepts [for their depiction]. ||29||

for the formulation found in the other mss, it is not clear whether this sentence refers to ill-will in the painter's mind or ill-will towards the painter. For *cittaṃ padūseti / pradūṣayati* cf. PTSD 410 and BHSD 380.

²³⁷ It is not likely that this 'divine form' (*devarūpam*) is a reference to the goddess Mahāpratisarā, because she is not mentioned in the MPMVR. The most plausible explanation for the meaning of this sentence is that it refers to a deity to be depicted according to the options listed in the following few lines.

²³⁸ The interpretation of this line poses problems and there are at least three options to choose from. Firstly, the choice I have preferred on the basis of the Tibetan, Chinese and Mongolian translations is to take *bhikṣuṃ* in the sense of the genitive plural. This word may either be a contracted form of *bhikṣūṇāṃ metri causa* or a peculiar Buddhist Sanskrit form not listed in the BHSG (perhaps to be emended to *bhikṣūṃ*). Secondly, note *bhikṣuś ca* in the Gilgit tradition and in ms. G implying the meaning that 'a monk should paint...' Since, however, the ritual instruction normally has a general subject, it does not seem much likely to me that this line was meant to give a direct reference to the agent of the ritual. Thirdly, taking *bhikṣuṃ* as a singular accusative, would, of course, be a straightforward choice but the translation 'one should paint a monk holding a vajra' seems to be a less plausible alternative to me again. On the later interpretation of this line (which corresponds to this third option) and its use in debates justifying transgressive tantric acts see SZÁNTÓ 2010.

²³⁹ Viṣṇu.

²⁴⁰ Note that in the Gilgit text and in a few later mss. this line appears to refer to a man.

Having painted thus with great care, doing as prescribed by the rules,
One should constantly wear it around the neck, one will have good
fortune. ||30||

One should paint a Wish-granting Jewel with a flame on its top, placed
on a lotus, on the top of a vajra.

[One should paint] a noose and then a wheel on the filaments of a
lotus. ||31||

Painting a vajra on a lotus and a hammer placed on a lotus,
One should also paint a lance on a lotus as it is taught in the
precepts. ||32||

One should paint jewels with a flame on their tops, all full of fire-sparks
And bound with cloth as they are taught in the precepts. ||33||

One should paint hooded Nāgas with jewel-flames and nine heads:
They are all [depicted] with care with vajras located in their
hearts. ||34||

The clever one should always paint Bala²⁴¹ and Sārthavāha²⁴² for kings.²⁴³

One should paint Vidyādevī²⁴⁴ for all the spell-masters. ||35||

One should paint the eight planets [beginning with] the sun and the
moon with the constellations [up to] Rāhu and Ketu,²⁴⁵

²⁴¹ Bala probably refers to Mahābala (cf. BHSD 424).

²⁴² Sārthavāha is the name of a Yakṣa in the *Mahāmāyūrī* (TAKUBO 1972: 19.22). DBI vol.11: 3202 lists Sārthavāha Buddha and Sārthavāha Lokeśvara. The former is one of the Thousand Buddhas of the Bhadrakalpa, in the Pao-hsiang Lou Pantheon (18th century), the latter is the 35th of the 108 Lokeśvaras at the Macchandar Vahal, Kathmandu.

²⁴³ There are at least two further ways to interpret this line. Firstly, note the fragmentary ...*kānām* in the Gilgit tradition. This may suggest that a probably earlier reading was *sārthikānām* and it changed into *pārthivānām* (or it was perhaps deliberate to replace traders with kings, a higher, perhaps even more desirable target group). Secondly, if we preferred the reading *sārthavāhām* of mss. A, B and D, then it could be taken as a plural genitive (cf. BHSG 8.124) and the translation would be 'The clever one should always paint Bala for kings and traders.' Note, however, that the Gilgit text has *sārthavāham*, which supports the reading of the majority of the mss.

²⁴⁴ It is not clear who this Vidyādevī is. She is not likely to stand for the goddess Mahāpratisarā, as the MPMVR does not seem to have been a deified scripture at the time of its composition.

²⁴⁵ Although the planets are more commonly considered to be nine (*navagraha*), some sources name them as eight (*aṣṭagraha/grahāṣṭaka*) with Rāhu and Ketu taken as one or Ketu left out. See, for example, the *Sarvadurgatipariśodhanatantra* (SKORUPSKI 1983a: 202): *śukraṃ tu tasya purataḥ somaṃ pṛsthato likhet || dakṣiṇe br̥haspatiṃ likhed vāmataś ca budhaṃ likhet || agnīsthāne tu cāṅgāraṃ ādityaṃ vāyavyāṃ dīśi || śanaiścaraṃ tu aiśānyāṃ rāhuṃ rākṣasasannidhau || nakṣatraṃ sarvatra lekhyāṃ samantād bāhyamaṇḍale ||* and the

[Thus even] the impotent²⁴⁶ and eunuchs will obtain a son. ||36||

Having painted it with sure knowledge following the precept all accomplishments will be attained.

Therefore the wise man should wear it with great care. ||37||

[43] This [protection] brings about all accomplishments, it is auspicious and destroys misdeeds.

One reaches the highest state of existence, as the Self-existent One has said. ||38||

[One reaches] highest happiness in this world and supreme happiness in the next.

In the abodes beginning with that of the Thirty-three, the residence of the gods is his place.²⁴⁷ ||39||

That great soul is [re]born in a prosperous, pleasant, eminent and highly respected family in Jambudvīpa,

Especially among distinguished Kshatriyas and Brahmins, ||40||

And he is always furnished with spells and happiness.

Even all the Buddhas together would be unable to praise the full extent of the merit ||41||

Gained by one who wears the Amulet.

The gates of hell are closed [for him], all the doors of heaven laid open. ||42||

That great-minded person will be furnished with happiness and prosperity.

The Buddhas and Bodhisattvas encourage him all the time. ||43||

He will experience pleasant bodily feelings and he will have mighty power.

As has been said by the Lord of the Victorious Ones, he will be a universal monarch. ||44||

The man possessing the well-formulated spell

Viṣṇudharmottarapurāṇa (SHAH 1958–1961: 3.86.52–53) *aṣṭau vā tatra kartavyā grahāḥ ketu-vivarjitāḥ | sūryaḥ śukraḥ kujo rāhuḥ saurīś candro budho guruḥ | krameṇānena kartavyaṃ tatra rājan grahāṣṭakam.*

²⁴⁶ Note that the standard form of this word given by MW 1108 is *śaṇḍha*.

²⁴⁷ Note that the majority of the mss. appear to transmit *surālaya* as a neuter noun (cf. MW 1235).

Will soon be [the cause of] encouragement for men and gods,²⁴⁸ and [of] fear to the evil-minded. ||45||

That person cannot be killed by weapon, poison or fire,
He will not suffer an untimely death, the wicked go far away ||46||
Everywhere from his range of seeing, touching and hearing.
Bhūtas, Grahas and quarrels, danger of water and fire, ||47||
Forest animals, carnivorous animals,²⁴⁹ snakes, Nāgas and terrible

diseases:

None of these will occur for the possessors of the well-formulated spell. ||48||

Listen, I am telling you as it is: they will be worshipped by all the Māras

In the highest degree since they are the most excellent among all beings." ||49||

‘The Ritual Instruction of the Great Amulet, Great King of Spells’
ends here.

[44] “From here onwards I shall teach ‘The Ritual Instruction of the Performance of Protection by the Spell-master’ out of compassion for every being.

This performance of protection will bring about great accomplishment.

Where this protection is established, no harm²⁵⁰ occurs, there is no doubt. ||1||

There is fearlessness and feverlessness and all the Grahas are averted.

There is favour by the constellations and the chain of actions²⁵¹ is cut. ||2||

Indigestion and harmful magic²⁵² produced by all hosts of enemies,

²⁴⁸ Taking *nṛdeva* as a *dvandva* instead of ‘man-god, king’ (MW 567) is based on the Tibetan translation and SHACKLETON BAILEY 1951:169.

²⁴⁹ Note that *vyāḍa* can also refer to dangerous supernatural beings elsewhere (see, for example, *Mañjuśrīmūlakalpa* 17.3).

²⁵⁰ Note that the Tibetan translates *avadhya* as ‘unfailing’ most probably as in the case listed in BHSD 72.

²⁵¹ For *saṅkālā* cf. BHSD 545.

²⁵² BHSD 267 lists *durbhukta* as ‘indigestion, or indigestible food (...) regarded as due to malevolent magic or superhuman powers.’ *Durlaṅghita* is given as ‘some form of hostile magic or its result’ on the same page.

The evil-eye, written hostile magic and frightening Kākhordas, ||3||
[Malevolent] acts by magical powder and mantras, poisoned food and
poisonous beverage:

These will all be neutralised if someone retains this protection. ||4||

The averters bear fruit [for the one] who neglects the spell.²⁵³

Frightening armies of the enemy, greatly fearful adversaries: ||5||

They are all destroyed, threatened by the curse of the Amulet.

The omniscient Buddhas and the gentle²⁵⁴ Bodhisattvas protect
him, ||6||

As do the Pratyekabuddhas and the Śrāvakas, the great ascetics.

Moreover others of many kinds, Devas and Nāgas of great supernatu-
ral power ||7||

Always protect the one employing this [spell].

This spell-protection is unsurpassed merely by hearing it.²⁵⁵ ||8||

There is fearlessness in every situation, thus spoke the Sage.

Bad dreams, misdeeds, extremely frightening misfortunes, ||9||

Those sick with severe illnesses, those consumed by consumption,

Other various diseases, boils, spider[-bite]s, itches, ||10||

The dreadful infectious diseases²⁵⁶ which devour human beings,

²⁵³ The meaning of this sentence is not completely clear. Alexis SANDERSON notes (email communication, April 2008) that this line may refer to the practitioner misusing the spell or breaking the rules governing its use, and then it turns against him as counter-magic. A Pratyāṅgirā is a Tantric Vidyā-deity personifying the concept of counter-magic (cf. Atharvavedic *pratyāṅgirasam*) and its function is to protect one against attack by the spells of other sorcerers by turning them back against their users. On the *pratyāṅgirā* and its Atharvavedic background see SANDERSON 2007. On curses in Buddhist texts, especially in the Rakṣā-literature see SKILLING 1992: 148 fn.2. Cf. also MPMVR: *anatikramaṇīyā sarvadustācittaiḥ sattvair*, “no wicked person can act against it” and *anatikramaṇīyāś ca bhaviṣyati sarvaśatruṅaṇair*, “no troops of enemies can act against him.” WADDELL 1912: 173–175 translates *pratyāṅgirā* as ‘avertor’, SEN 1965: 72 takes this word as ‘anti-magic’, while in the *Sitātapatrā-dhāraṇī* 148.10 (cf. also 149.16, 154.2): *pratyāṅgirā* refers to the spell itself (*imāṃ bhagavatīm sarvatathāgatoṣṇīṣasitātapatrānāmāparājītāṃ pratyāṅgirāṃ pravakṣyāmi*). The Tibetan equivalent is *yan lag rnam* *la*.

²⁵⁴ For *sūrata* cf. BHSD 605.

²⁵⁵ The formulation of this line is somewhat clumsy, this is probably the reason why a number of later mss. give the variant reading *vidyāraṇīyā narottamaḥ* with which the sentence continues in the following line with *nirbhayo* instead of *nirbahayaṇ*.

²⁵⁶ *Īti* is most probably used in its health-related meaning here and not in the one referring to calamity. Cf. MW 170.

Extremely frightening harmful beings²⁵⁷ who destroy humans: ||11||
 These all perish where this highly powerful protection is used.
 The person protected by this is set free even if he is about to be
 executed²⁵⁸. ||12||
 If someone is seized by the noose of death and led to Yama's Abode,
 His duration of life increases by painting this Amulet. ||13||
 The one whose life-span has terminated and even the one about to die
 in a week:
 Merely by painting [the Amulet] this protection is unsurpassed.²⁵⁹ ||14||
 Moreover, simply by hearing it or by accomplishing the performance
 of protection
 One attains all welfare and lives in comfort according to one's
 desires. ||15||
 The sixty-eight-thousand times ten-million-million-hundred [Devas],
 Śakra and all the other Devas of the abode of the Thirty-three ||16||
 Stand behind that being to protect him.
 The Four Guardians of the World and the greatly powerful
 Vajrapāṇi, ||17||
 Together with hundreds of Vidyā-families protect him all the time.
 Soma,²⁶⁰ Sumanas,²⁶¹ Sūrya, Brahmā, Viṣṇu, Maheśvara, ||18||
 Yama and Māṇibhadra, the greatly powerful Baladeva,²⁶²
 Pūrṇabhadra the great hero²⁶³ Hārītī with [her] little son, ||19||

²⁵⁷ According to MW 1297 *hiṃsaka* not only means 'noxious animal', 'beast of prey', or 'enemy' but it also refers to 'a Brāhman skilled in the magical texts of the *Atharva-veda*.' *Hiṃsā-karman* is listed as 'any injurious or hostile act (esp. employment of magical spells and mystical texts such as those of the *Atharva-veda* for the injury of an enemy).' While *hiṃsaka* is translated in a general sense as 'harmful being' it is possible that this line refers directly to users of malevolent magic.

²⁵⁸ Cf. PTSD 593 for *vajjhappatta*. Note that the Tibetan translation gives 'bound by magic.'

²⁵⁹ Note the clumsiness of this sentence and the different formulation in the manuscript group not preferred in this edition. Cf. a similar case a few lines earlier.

²⁶⁰ Note that Soma appears with Sūrya in two lists of Great Yakṣas in *Mahāmāyūrī* 26.9 and 26.16.

²⁶¹ Cf. BHSD 601.

²⁶² Baladeva is listed as a Nāgarāja in *Mahāmāyūrī* 40.4.

²⁶³ *Mahāvīra* most probably qualifies Pūrṇabhadra and does not refer to the name of an individual deity.

Pañcāla²⁶⁴ and Pāñcika, Kārttikeya, Gaṇeśvara,

Śrī Mahādevī, Vaiśravaṇa, Sarasvatī, ||20||

Śaṅkhinī,²⁶⁵ Puṣpadantī²⁶⁶ and Ekajaṭā:

These blessed Yakṣas protect him all the time. ||21||

Children are granted to the impotent and vigour is given to the womb.

This great protection will serve him until the end of his life. ||22||

It always brings victory for men in war and in a dreadful battle.

Deities, resolute upon the Doctrine, grant boons by [the power of] this. ||23||

Moreover, as for the destruction of misdeeds, one is released [from them] merely by painting it.

The Tathāgatas and Bodhisattvas watch over him, ||24||

His fame, merit and life-span increase,

He will abound in money and grain, there is no doubt. ||25||

That wise one sleeps comfortably and wakes up easily.

He is invincible by all enemies, even by all hosts of Bhūtas. ||26||

He is always victorious in the battlefield,

This protection is unsurpassed when the spell is employed. ||27||

One can work easily with this spell, there will be no obstacle for him.

All ritual procedures succeed [for him], he [is equal to one who] has entered all mandalas. ||28||

In each of his births he will quickly become an initiate.

He will be entrusted with keeping the secrets of the Victorious Ones.²⁶⁷ ||29||

He is endowed with all auspiciousness and attains all accomplishments and wishes.

All kinds of welfare increase merely by painting it. ||30||

Having passed away easily he is destined to reach heaven.

²⁶⁴ Note that both Pañcāla and Pāñcāla are correct forms in the various mss. (cf. BHSD 315 and 339).

²⁶⁵ For Śaṅkhinī Mahādevī in the Gilgit ms. of the *Sarvatathāgatādhiṣṭhāna-sattvāvalokana-buddhakṣetrasaṃdarśana-vyūha* see DUTT 1939: 74–75.

²⁶⁶ Note the closely related lines in section [13] of the first *kalpa*: *hārītī pāñcikaś caiva śaṅkhinī kūṭadantī | śrīdevī sarasvatī caiva taṃ rakṣanti sadānugāḥ ||*.

²⁶⁷ Since *guhya* appears to harmonise with the context better than *guṇa*, furthermore it occurs in the Gilgit tradition and testimonia as well, this probably earlier reading has been preferred. It may be supposed that the change from *guhya* to *guṇa* has to do with the similar features of the *akṣaras hya* and *ṇa*.

In quarrel, strife and exceedingly dreadful dispute, ||31||
 He is free from all fears, as the Victorious One has declared.
 He always remembers his former existences birth by birth, there is no
 doubt.²⁶⁸ ||32||
 Kings are obedient to him along with their harem and eminent per-
 sons.²⁶⁹
 He will always be respected by the virtuous ones esteemed in the
 world.²⁷⁰ ||33||
 He is dear to everybody. Devas and humans
 Will protect him day and night, there is no doubt. ||34||

[45] In this [*vidyā*] there are the accomplished *mantrapadas*, uttered by
 the Perfectly Awakened Ones.

*Veneration to the Buddha. Veneration to the Doctrine. Veneration to the Com-
 munity. Veneration to the Lord Śākyamuni, the Greatly Compassionate One, the
 Tathāgata, the Arhat, the Perfectly Awakened One. Veneration to the Perfectly
 Awakened Ones.*

Having paid homage to these with devotion for the prosperity of the
 Buddha's teaching
 Now I shall teach out of compassion for all beings ||1||
 This spell of great energy, great power and might.
 The moment it was uttered at the vajra-seat of the Sages, ||2||
 The Māras and their entourage, the Grahās, all the Vināyakas,
 And all the Vighnas that exist, were immediately destroyed. ||3||

[46] Namely,

*Oṃ giri giri giriṇi girivati. O Virtuous One! O the One like the Sky! O Sky-
 pure! O the One Free from Misdeeds! O [Embodier of the] Sky! O Vault of the*

²⁶⁸ See SCHOPEN 1983 on the generalisation of *jātismara*, a normally rare accomplish-
 ment.

²⁶⁹ Note that this line appears in section [13] of the first *kalpa*, too. While there are no
 significant variants there, here we have a choice of plural instrumentals mostly with *saha*
 that appears in the Gilgit ms. as well.

²⁷⁰ This line is somewhat clumsy, perhaps as a result of being a different version of what
 appears fragmentarily in the Gilgit ms. Note that there is an extra line following in the
 Gilgit tradition.

Sky! O the One who Roams in the Sky! O the One with a Shining Crest! O the One who Wears a Crown Inlaid with Gems and Pearls! O the One with Beautiful Hair! O the One with Beautiful Face! O the One with Fair Eyes! O the Golden One! O the Golden-white One! O the One who has Gone Beyond! O Unborn One! O the One who has not Come! O the One who is Present! Veneration to all the Buddhas with blazing power. O Awakened One! O Truly Awakened One! O Glorious One! O the One who Protects Well! O Greatly Capable One! O Truly Splendid One! O the One who Subdues Easily! O the One Easily Subdued! O Excellent One! O Glorious One! O Auspicious One! O Gracious One! O Truly Gracious One! O Spotless One! O the One Gracious by Victory! O Violent One! O Fierce One! O the One Fierce as a Vajra! O Greatly Fierce One! O Dreadful One! O Gandhārī! O Gaurī!²⁷¹ O Caṇḍālī! O Mātaraṅgī! O Varcasī! O Sumatī! O Pukkasī! O Śavarī! O Śāvarī! O Śaṅkarī! O Dramiḍī! O Drāmiḍī! O Raudriṇī! O the One who Accomplishes all Aims. Kill, kill all enemies. Burn, burn all the wicked among Pretas, Piśācas, Dākinīs, humans and non-humans. Roast, roast the heart, crush the life of all wicked Grahās. Destroy, destroy all my misdeeds, O Glorious One. Protect me, protect me with all beings everywhere from all dangers and troubles. Bind all the wicked. O Remover of all Misdeeds! O [Embodier of the] Sun! O the One who Averts the Rod of Death! O Rod of Pride! O Proud Woman! O Truly Proud Woman! Cale. Ciṭi ciṭi. Viṭi viṭi. Niṭi niṭi. Niṭini. Tuṭe. O Dreadful One! O Mother! O Most Excellent Battle! O Caṇḍālī! O Mātaraṅgī! O Rundhasī! O Sarasī! O Varcasī! O Sumatī! O Pukkasī! O Śavarī! O Śāvarī! O Śaṅkarī! O Dramiḍī! O Drāmiḍī! O the One who Burns! O the One who Roasts! O the One who Grinds! Sarale sarale. O Saralambhā! O the One who Rends asunder the Inferior, the Mediocre and the Eminent! O the One who Separates! O Woman, O Woman! O Great Woman! O Fetter! O Breaker of Fetters! O Intoxicated One! O Inebriated One! O Subdued One! O Cakrā! O Cakravākinī! O Flame, O Flame! O Blaze, O Blaze! O Flaming One! O Śavarī! O Śāvarī! O Remover of all Diseases! O Crested One, O Crested One! O the One with a Crest, O the One with a Crest! Nimi nimi. O Nimindhārī!²⁷² O Mother of the Three Worlds! O the One who Illuminates the Three Worlds! O Beholder of the Three Realms. O the One with a Vajra, an Axe, a Noose, a Hammer, a Sword, a Conch, a Wheel, a Trident, a Wish-granting Jewel and Great Spells! Protect me, protect me and all beings everywhere, in all places from the danger of all the wicked, from the threat of all

²⁷¹ On Gaurī see e.g. *Daimyō byakushin* (Mahāvaidyā Gaurī, transformation dans le bouddhisme ésotérique de Gaurī, parèdre de Śiva) in *Hōbōgirin* 1994: 925–930.

²⁷² Note that Nimindhara is the name of a Parvatarāja in *Mahāmāyūrī* 48.18.

humans and non-humans and from all diseases. O Vajra! O the One like a Vajra! O the One who Holds a Vajra in her Hand! Hili hili. Mili mili. Kili kili. Cili cili. Sili sili. Vara vara. O Varadā! O the One who is Victorious Everywhere svāhā. O the One who Tears apart Misdeeds svāhā. O Remover of all Diseases svāhā. O Remover of Danger Everywhere svāhā. Let there be welfare for me and for all beings svāhā. O Peace svāhā. O Prosperity svāhā. Let there be victory, O Victorious One. O Triumphant One! Be victorious. O Spotless One!²⁷³ O Extensive One svāhā. O Embodier of all the Tathāgatas svāhā. Oṃ bhūri bhūri. O the One like a Vajra! O the One who Fills the Heart of the Tathāgatas! O Nourisher! Bala, bala. O Victory-spell hūṃ hūṃ phaṭ phaṭ svāhā.

[47] Great Brahmā, whoever is protected by this *dhāraṇī* of spells and *mantrapadas* that embodies the Tathāgatas, whoever is provided by it with a shielding, fencing round, shelter, peace and good fortune, his life-span will be extended after it has reached its [natural] limit, he will live remarkably long and happily, and be richly endowed with full consciousness [to the end]. He is released from untimely death and from great diseases either by uttering [the *dhāraṇī*] or by vajra-purification.²⁷⁴ All his illnesses disappear. Long-lasting weakness²⁷⁵ ceases merely by the purification. One should repeat it day by day, [thus] he becomes exceptionally wise. One is endowed with energy, power, vigour and self-confidence. All his permanently experienced obstructions originating from malevolent actions will be completely destroyed. All the Buddhas, Bodhisattvas, Devas, Nāgas, Yakṣas and so on will pour vital fluid, power and vigour on his body. He will abound in great joy. Furthermore,²⁷⁶ Great Brahmā, animals, wild animals and birds²⁷⁷ who hear this protection of great spells and *mantrapadas* will all be unable to regress on the path to the highest perfect awakening, not to speak of²⁷⁸ the faithful son or daughter of a good family, a monk or nun, a layman or laywoman, a king, a prince, a Brah-

²⁷³ Note that Kamalā and Vimalā are names of great poisons (*mahāvīṣa*) in *Mahāmāyūrī* 55.19.

²⁷⁴ Alexis SANDERSON notes (email communication, April 2008) that vajra-purification most likely means that the officiant rubs the body of the patient with his vajra after empowering it by reciting the spell into it, probably seven times.

²⁷⁵ For *glānya* and *gailānya* cf. BHSD 215 and 219.

²⁷⁶ For *antaśas* cf. BHSD 40.

²⁷⁷ Note that in section [28] of the first *kalpa* the following sentence is included: *sarve ca duṣṭacittā mṛgapakṣiṇo daṃṣṭriṇo vinaśyanti*.

²⁷⁸ On the phrase *kaḥ punar vādaḥ* cf. BHSD 476.

min or a Kshatriya or anybody else who once hears this Great Amulet *dhāraṇī* and having heard it writes it down, gets it written down, memorises it and recites it with great faith, respect and determination, meditates upon it with sharp mind and reveals it to others in detail. For him, Great Brahmā, the Eight Untimely Deaths are not at all to be expected. Nor will the great diseases affect his body. Fire, poison, weapon, poisonous beverage, Kākhorda, Kiraṇa, [hostile] acts by mantras and magical powder, shooting pain in different parts of the body, fever, headache, fever recurring daily, every other day, every third day, every fourth day, every week: [all these] will not come near his body. He sleeps well with full consciousness. He wakes up with full consciousness. He will attain Mahāparinirvāṇa.²⁷⁹ He immediately obtains great²⁸⁰ superhuman power in harmony with the Doctrine.²⁸¹ Wherever he is born, there, in every single birth, he will remember his former existences.²⁸² He will be loved by every being. He will be respected. He will be released from the abyss of all destinies leading to hells and animal wombs and from births as a Preta.²⁸³ Like the disc of the sun, he will brighten all beings with splendour. Just as the disc of the moon refreshes the body of all mighty beings with nectar, so he will refresh the mind-flow of all beings with the nectar of the

²⁷⁹ Note that among the five *Pañcarakṣā* scriptures it is the MPMVR which offers higher accomplishments the most explicitly. From the other four texts only the *Mahāsāhasrapramardanī* has a reference to *nirvāṇa*: *yayā mudrayā mudritaḥ sadevamānuṣāsuro loko 'nuttaranirvāṇapuram praviṣṭaḥ* (IWAMOTO 1937a: 27.25–27), “Sealed by this seal, the world of Devas, humans and Asuras has entered the highest city of *nirvāṇa*.”

²⁸⁰ Note the peculiar use of *mahati*. It seems that this word is not to be understood as a locative but perhaps as an indeclinable form. This is the only instance of a non-locative *mahati* in the later mss, however, the Gilgit mss. preserve more such instances that must have disappeared during textual transmission as a result of linguistic standardisation: [29] *mahati mahāpunyāni karoti*, [30] *mahati mahākaruṇācittam upasthāp...*, [39] *aho āścaryam mahati mahā...* Cf. also the passages with *mahati* from the *Amoghapāśakalparāja* listed in the testimonia.

²⁸¹ For *sahadharma* cf. BHSD 587.

²⁸² See SCHOPEN 1983.

²⁸³ Note that mss. D and L include *yamaloka* in this list of bad destinies. Various testimonia show that *yamaloka* is commonly used in the place of *preta*. Less frequently both of them are included among the *apāyas* (cf. for example, *Sarvatathāgatādhiṣṭhāna-sattvāvalokana-buddhakṣetrasandarśana-vyūha* 55.6: *yamalokapretatiryagyonisaṃvartanīyam*. 60.4: *pretānāṃ tiryagyonigatānāṃ yāmalaukikānām*. 78.18–19: *narakatiryagyoniyamalokapretaviṣayeṣu*. 80.15 *pretayamalokaviṣayebhyo*). Cf. also NATTIER 2003: 249.

Doctrine. None of the wicked Yakṣas, Rākṣasas, Bhūtas, Pretas, Piśācas, Apasmāras, Ḍākinīs, Grahas, Vighnas, Vināyakas and others are able to do harm to him because of the power of the Great Amulet, King of Spells. When they approach, this Great King of Spells is to be remembered. Then all those evil-minded will be subdued and will obey the commands they hear from the spell-master. He will not have any danger of the enemy by the power of this, namely the Great Amulet, Queen of Spells. No troops of enemies, kings, royal prime ministers, Brahmins and householders can act against him. Furthermore, if sentenced to death, the weapons raised by the executioners [will] crumble to pieces, clearing away as if made of dust. At that time all moments of existence will be manifest to him.²⁸⁴ He will have great power in awareness.

[48] This is the foremost demon-slayer, the pure one, the destroyer of misdeeds.

It brings about prosperity and wisdom, and increases all sorts of virtues. ||1||

It produces all kinds of auspiciousness, and destroys everything inauspicious.

It brings good dreams. and eliminates bad dreams. ||2||

This protection is the best for women and men because this spell is highly powerful.

It always rescues immediately in forests, woods, or impassable places.²⁸⁵ ||3||

One attains all his desires, as the Fully Awakened One has said.

Having gone astray on his way he should recollect this spell. ||4||

He finds the way quickly, along with excellent food and drink.

What was performed by body, thought and speech in former births, ||5||

Anything malicious of various kinds, it will destroy it all.

By recollecting, memorising, comprehending, writing down, ||6||

Reading, reciting, muttering and teaching [this spell]

He will soon understand all moments of existence. ||7||

Thus, having reached the essence of the moments of existence, misdeeds are destroyed.

²⁸⁴ Cf. BHSD 100 for *āmukhī-bhavati*.

²⁸⁵ Testimonia suggests that *kāntāra* stands for 'woods' in this compound and not for 'famine' or 'calamity' (cf. MW 271 and BHSD 176).

Any desired matter is accomplished. ||8||
 This [protection] will be his shelter from all dangers of death.
 King, fire, water, lightning or robber, ||9||
 Wars, battles, strifes and frightening carnivorous animals:
 These are all eliminated by uttering this spell a hundred thousand
 times. ||10||
 Those who recite this most excellent, accomplished spell²⁸⁶ taught by
 all the Buddhas
 Are not hindered in fulfilling the Accumulation for Awakening.²⁸⁷ ||11||
 One should employ this spell in every situation.
 All things one wishes for the success of his own or other peoples'
 aims ||12||
 Are accomplished easily by the spell, there is no doubt.

[49] Now I shall teach the healing of the sick.
 One should make a square mandala with soil and cowdung. ||1||
 One should draw a splendid mandala with five-coloured powder.
 The wise one should place four filled jars according to the precept. ||2||
 He should scatter flowers there and burn the finest incense.
 He should make the offering crushing the Great Thousand.²⁸⁸ ||3||
 Then the knower of the precepts should offer there fragrances and
 flowers as before.
 Four arrows are to be set in place, all bound with cloth. ||4||
 Then one should bring the sick person to the middle of the mandala
 Having bathed him, having had him dressed in clean clothes and his
 body anointed with pleasant fragrances. ||5||
 One should seat him facing East and should utter this spell.
 By muttering it seven times the skilful one will bring about his
 protection. ||6||
 Then for the advantage of the sick person one should utter this spell
 another twenty-one times

²⁸⁶ Note the peculiar form of *vidyemāṃ* for *vidyām imāṃ*, which either mirrors a particular way of pronunciation *metri causa* or stands for *vidyā* in the accusative (cf. BHSG 9.20) plus *imāṃ*.

²⁸⁷ For *bodhisambhāra* cf. BHSD 580.

²⁸⁸ This is most probably a short form for the 'Triple Thousand Great Thousand Universe' (*trisāhasra-mahāsāhasra-lokadhātu*). It is not clear if this is an actual reference to the *Mahāsāhasrapramardana-sūtra*. On this scripture see HIDAS (forthcoming).

For the cessation of all diseases. ||7||

And again seven times for the jars of offering, consecrating those with mantras.

Then the mantra-reciter should offer flowers of offering according to the precept. ||8||

Thus if he throws [flowers] to the southern side seven times,

Seven times to the western and the northern directions ||9||

And seven times downwards and upwards, protection will be [accomplished].

Having done this, most excellent twice-born,²⁸⁹ one is freed from all sufferings. ||10||

This protection has been proclaimed by the Protector, the Śākya-lion.²⁹⁰

There is no spell better than this for protection in the three worlds." ||11||

[50] There is no death, old-age and illness for him,

Nothing disagreeable, no separation [from the agreeable].

The one who possesses this well-formulated spell

Will be revered by Death's²⁹¹ attendants. ||1||

Even Yama, the best King of Justice,

Will perform his worship with respect.

He will say, "Go to Devapura.

You will make this hell of mine transient." ||2||

Then by various flying palaces

That person of great supernatural power will go to the splendid abode of the gods.

Thus he will always be revered there

By Kinnaras, Yakṣas and Rākṣasas. ||3||

[51] Vajrapāṇi, the King of Yakṣas, Indra, the Lord of Śacī,

²⁸⁹ This vocative appears to originate from a later period in the textual history of this scripture when the one to whom the Lord expounds his teaching was understood to be a Great Brahmin and not the Great Brahmā. For the problems related to Mahābrāhmaṇa see 'Structure.'

²⁹⁰ Note the variant readings *samākhyātā* and *mayākhyātā*. Although the former has been selected, the latter may also be equally possible. Cf. *kṛṣṇāyāḥ pūrṇabhadraś ca mayā hy uktaṃ svayambhuvā* in section [42] of the first *kalpa* and the various testimonia listed.

²⁹¹ Yama.

Hārīti and Pāñcika, the Guardians of the World of great supernatural power, ||1||

The sun and the moon with the constellations, the utterly frightening planets,

All the Great Nāgas, deities and Ṛṣis, ||2||

Asuras, Garuḍas, Gandharvas, Kinnaras and Mahoragas

Are bound constantly to protect that person who possesses the greatly powerful spell. ||3||

Having painted it, the wise one should wear [the Amulet] of great supernatural power around his arm.

He always obtains great worship and prosperity.” ||4||

[52] Thus spoke the Lord. Transported with joy, the monks, the Bodhisattvas, the entire assembly and the world with its Devas, humans, Asuras and Gandharvas rejoiced at the words spoken by the Lord.²⁹²

‘The Ritual Instruction of the Performance of Protection by the Spell-master of the Great Amulet, Great Queen of Spells’ ends here.²⁹³

²⁹² Note that a number of Sanskrit mss. and the Tibetan translation omit these two sentences. This probably indicates that this usual ending is a later addition to the text.

²⁹³ Note the *Pratītyasamutpādagāthā* after the colophon in ms. A. This is probably the most popular and widespread summary of the Buddha’s teachings. Its earliest appearance is in *Mahāvagga* I.23.5: *ye dhammā hetuppabhavā tesaṃ hetuṃ tathāgato āha | tesaṃ ca yo nirodho evaṃvādī mahāsamaṇo ‘ti*. It was uttered by Assaji, one of the earliest converts of the Buddha, after having been asked by Upatissa (later known as Sāriputta, but at that point still a wondering ascetic, follower of the mendicant, Sañjaya) about the teachings of his master. Assaji describes himself as a novice who has just recently gone forth and who has just lately come into contact with the Doctrine. He also says that he cannot expound the Doctrine in detail but can explain its essence concisely. Then he utters this verse to Upatissa whose interest is immediately aroused and soon afterwards becomes the follower of the Buddha. See BOUCHER 1991. Note furthermore the inclusion of the mantra, *oṃ vajrodaka hūṃ*, in mss. L and O.

ABBREVIATIONS AND SYMBOLS

GENERAL ABBREVIATIONS

BHSD – Buddhist Hybrid Sanskrit Dictionary → EDGERTON 1953

BHSG – Buddhist Hybrid Sanskrit Grammar → EDGERTON 1953

D – Derge Edition of the Tibetan Tripiṭaka → UI et al. 1934

DBI – Dictionary of Buddhist Iconography → LOKESH CHANDRA 1999–2005

MPMVR – *Mahāpratisarā-Mahāvidyārājñī*

GBMFE – Gilgit Buddhist Manuscripts Facsimile Edition → LOKESH CHANDRA & RAGHUVIRA 1974

ms./mss. – manuscript/manuscripts

Mvy – *Mahāvyutpatti* → SAKAKI 1916

MW – Sanskrit-English Dictionary → MONIER-WILLIAMS 1899

NGMPP – Nepal-German Manuscript Preservation Project

P – Peking Edition of the Tibetan Tripiṭaka → SUZUKI 1961

PR – *Pañcarakṣā*

PTSD – Pali-English Dictionary → RHYS DAVIDS & STEDE 1921–1925

T – Taishō Edition of the Chinese Tripiṭaka → TAKAKUSU & WATANABE 1924–1932

ABBREVIATIONS AND SYMBOLS IN THE EDITION OF THE GILGIT FRAGMENTS

() – unclear or uncertain reading

[] – restoration of damaged or partly visible *akṣaras*

{...3...} – lacuna with the approximate number of missing *akṣaras* (numbers not indicated in the apparatus)

{...~3...} – lacuna with an uncertain estimated number of missing *akṣaras* in places where either ms. G₂ or G₄ is the only available witness

{...} – a longer lacuna / a lacuna of unspecified length in the apparatus

< > – GBMFE folio numbers

[15] – paragraph numbers corresponding to those given in the critical edition of the Eastern Indian and Nepalese mss.

reconstr. – a word or phrase reconstructed when no single ms. preserves this in its entirety or in its correct form but it can be reconstructed on the basis of fragmentary readings in at least two mss.

corr. – correction by the editor unless otherwise indicated

em. – emendation by the editor unless otherwise indicated

conj. – conjectural emendation by the editor unless otherwise indicated

om. – a word or phrase omitted by a witness

† ... † – obeli enclose a corrupt section which the editor has not been able to correct

G₁^{ac} – readings of a witness before alteration (*ante correctionem*)

G₁^{pc} – readings of a witness as altered (*post correctionem*)

TRAILOKADEVISYA – donor's name inserted in the *dhāraṇīs* by the scribe

ABBREVIATIONS AND SYMBOLS IN THE EDITION OF SELECTED
EASTERN INDIAN AND NEPALESE MANUSCRIPTS

Σ – all manuscripts (minimum ten (nine in the second *kalpa*)) except those listed separately

(...) – a lacunose part of a ms.

[ill] – an illegible part of a ms.

_ – an illegible or broken off *akṣara*

[15] – paragraph numbers given by the editor

corr. – correction by the editor unless otherwise indicated

em. – emendation by the editor unless otherwise indicated

conj. – conjectural emendation by the editor unless otherwise indicated

om. – a word or phrase omitted by a witness

F^{ac} – readings of a witness before alteration (*ante correctionem*)

F^{pc} – readings of a witness as altered (*post correctionem*)

AJHITOKASYA – donor's name inserted in the text by the scribe

TITLE ABBREVIATIONS

- AKBh *Abhidharmakośabhāṣya* → PRADHAN 1975
 AKV *Abhidharmakośavyākhyā* → WOGIHARA 1936
 Akṣayamati *Akṣayamatīnirdeśasūtra* → BRAARVIG 1993
 Amogha *Amoghapāśakalparāja* → MIKKYŌ SEITEN
 KENKYŪKAI 1998–2001
 Avadāna *Avadānaśataka* → VAIDYA 1958
 Aṣṭāṅga *Aṣṭāṅgahrdayasaṃhitā* → DAS & EMMERICK 1998
 Asiloma *Asilomapratisara* → WALDSCHMIDT 1965–1971,
 WALDSCHMIDT & SANDER 1980
 Ācārya *Ācāryakriyāsamuccaya: Vajrācāryalakṣaṇavidhi* →
 MORIGUCHI 1998
 Udāna *Udānavarga* → BERNHARD 1965
 Uṣṇīṣa *Uṣṇīṣavijayadhāraṇī* → MÜLLER & NANJIO 1884
 Uṣṇīṣavijayā *Uṣṇīṣavijayādhāraṇī* → YUYAMA 1997
 Ekādaśa *Ekādaśamukha* → DUTT 1939
 Kāraṇḍa *Kāraṇḍavyūha* → METTE 1996
 KriyāPa *Kriyāsaṃgrahapañjikā* → TANEMURA 2000
 GuhyaSam *Guhyasamājatantra* → MATSUNAGA 1978
 GrahaMā *Grahamātrkādhāraṇī* → Dhīḥ 2005
 CakraSamPa *Cakrasaṃvarapañjikā* → SUGIKI 2001
 DaśaBhū *Daśabhūmikasūtra* → RAHDER 1926
 Divya *Divyāvadāna* → VAIDYA 1959
 Durgati *Sarvadurgatipariśodhanatantra* → SKORUPSKI 1983a
 Nagaropama *Nagaropamasūtra* → BONGARD-LEVIN et al. 1996
 Prasāda *Prasādapratibhodbhava* → SHACKLETON BAILEY 1951
 Br̥hatSam̐ *Br̥hatsaṃhitā* → TRIPATHI 1988
 Bhaiṣajya *Bhaiṣajyagurusūtra* → DUTT 1939
 MaMantr̐ *Mahāmantrānusāriṇī* → SKILLING 1994

- MaMāy *Mahāmāyūrī* → TAKUBO 1972
- MaŚīt *Mahāśītavatī* → IWAMOTO 1937b
- MaSāPra *Mahāsāhasrapramardanī* → IWAMOTO 1937a
- Mārīcī *Mārīcīnāmadhāraṇī* → Dhīḥ 2006
- Mekhalā *Mekhalādhāraṇī* → TRIPATHI 1981
- Megha *Meghasūtra* → BENDALL 1880
- MMK *Mañjuśrīmūlakalpa* → GANAPATI SASTRI 1920–1925
- MPVRDh *Mahāpratisarāvidyārājñīdhāraṇī* → ŚĀSANĪ 1999
- MPSt *Mahāpratisarāstotra* → Dhīḥ 1991
- Yogaratna *Yogaratnamālā* → SNELLGROVE 1959
- Vajrodaya *Vajradhātumahāmaṇḍalopāyikāsarvavajrodaya* →
MIKKYŌ SEITEN KENKYŪKAI 1986
- Vasudhārā *Vasudhārādhāraṇīsūtra* → Dhīḥ 2007
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- VimalaPra *Vimalaprabhāṭikā* → DWIVEDI & BAHULKAR 1994
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